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# BATĪSAPUTRIKĀKATHĀ

THE TALES OF THE THIRTY-TWO STATUETTES

A NEWĀRĪ RECENSION

OF THE

SIMHĀSANADVĀTRIMŚATIKĀ

EDITED AND TRANSLATED WITH  
EXPLANATORY NOTES

BY

HANS JØRGENSEN



KØBENHAVN

I JNAR MUNKSGAARD

1939

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analysis of the Hindi *Singhasan Battisi* given in this work<sup>1</sup> the story mentioned by BERTRAND is not found. According to ZACHARIAL S v OLDENBURG gives a somewhat similar story from two manuscripts of the *Singhasan Battisi* about the embezzlement of jewels but as I have not seen the book of v OLDENBURG I cannot say what is the relation of this tale to the stories referred to above.

Of the stories in our text only four are found in the Sanskrit recensions viz VII IX X XXXI — EDGENTON III XX XXII the 6th and 7th sections of the frame story. In addition VIII is found in LESCALLIER with the exception of the fourth sub story. Among the rest some are found in other sources in a more or less different form but fourteen of the stories (II V VI XII XIV XVI XVII XIX XX XXX XXXIII XXXIV XXXV XXXVI) I have not met with elsewhere.

Whereas in the original *Simhas Vakramaditya* is the hero of every story he appears only in some of them in our text. The rest are in a rather clumsy way connected with him and the frame story as may be seen e g in the conclusion of stories V XII XXXII in stories XXII—XXX his name is not mentioned at all. In some of them as e g VI and XXXI he plays no impressive part and in III and XI it is his son who is the real hero. No doubt most of our stories did not originally belong to the *Simhasanadvaitasatika* but have been inserted later. In the beginning of V and XXX passages occur which have no connection with the rest of the stories<sup>2</sup>. They may be the remaining parts of older stories which have later on been replaced by the present ones. The frame story is mostly told in a sketchy way and the concluding story is entirely wanting.

<sup>1</sup> p 273 ff

<sup>2</sup> See p 201 n<sup>1</sup> and p 315 n<sup>1</sup>

Some of the stories seem corrupted, as e.g. the beginning of VIII<sup>1</sup>, and the incident with the 'entrapped suitors' in XII<sup>2</sup>. The way the robber is disposed of in XI is hardly the original one.

More particulars will be found in the notes to the translation.

All things considered it seems certain, that the present text may be characterised as a late composition, based on the 'Tales of the Throne'.

Unfortunately the manuscript is not dated, but it is certainly considerably older than VI<sup>3</sup>; most likely from the eighteenth century. The title and some of the proper names, as e.g. Rola, Bituvā, Pathuvā would seem to indicate that it is a translation, not from Sanskrit, but from a modern Indian language.

The MS is written on thick Indian paper alternately in two hands, not very clearly. It contains 70 folios with twelve lines on each side. The size is  $14\frac{2}{3} \times 5\frac{1}{2}$  inches. It is written in Nāgarī characters with some Vaipālī characters interspersed, *ba* and *va* are distinguished by a dot (𑂔 and 𑂕). A number of errors and gaps present difficulties to the understanding, and I have not succeeded in explaining everything.

The spelling of the MS has on the whole been retained, but I may be guilty of some inconsistencies in the use of *m* or a nasal, and in the placing of hyphens in compounds. *dhaka(m)* has been abbreviated to *dh* (*m*) and *belas* to *b s*. The punctuation has been regulated to some extent.

As a characteristic of the language it may be noted that

<sup>1</sup> See p. 216 n<sup>1</sup>.

<sup>2</sup> See p. 287 n<sup>2</sup>.

<sup>3</sup> Dict. p. 6.

*n ny* for *n* likewise *o* for *va* are very seldom met with. Some forms from the spoken language are found as e.g. *pim* for *-pani* *m* for *n* in the instrumentals<sup>1</sup> *dhyamke* for *dhyanake* 97 27. The style is more popular than that of *Vi* and tatsamās have been used to a much lesser extent. As for the grammar I will merely call attention to the singular forms *datayo* 112 23 and *dhyanayo* 97 29 both with the meaning of the first form of the verb<sup>2</sup>. A similar form is found in H<sup>2</sup>63<sup>b</sup> 3 *dhenayo* = *dhyanayo* H<sup>2</sup>33<sup>a</sup> 11.

I have added a glossary, containing additions and corrections to Dict. and a copious index of names and subjects.

The translation of the Sanskrit verses and sentences I have put between inverted commas.

The full titles of the works cited will be found in the following list of works consulted.

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It is my pleasant duty to offer respectful thanks to the Trustees of the Carlsberg Foundation for financial aid by which this institution has rendered possible the collection of the materials for the present work and the treatment of it.

<sup>1</sup> f i *namuttam* 97 8

<sup>2</sup> Cf. the table in Dict. p. 11

Oksbøl Mark

December 1937

HANS JØRGENSEN

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TEXT  
WITH CRITICAL APPARATUS

**O**m śrī Ganeśāya namaḥ || || purā pūrbakālas Sim-  
 banād parbatas samīpas con deś cha guḥ dasyaṃ  
 con thva deśayā nām śrī Kanīhapūri dhakam nām pra-  
 khyānī yānaṃ con || thva deśayā banīyā Ratnadatt dhaka  
 5 nām jasyaṃ con thva banīyāyā strīyā nām Madanābatī  
 līva nī-hma strī puruṣ samadhār yāḥ bho chī Garbhāball,  
 che jes byāpāl ma yāsyam gathye yāya byāpāl ma vā ma  
 gāk ṃ banaj vane jula chan ches mādān yāva dh m hānam  
 tāthāva thānan banaj on juro || vanāva aneg baṣṭu bhāh  
 10 banaj jvanāva conam julo ||

lhanam ḥ cha hnuyā dinas thu guḥ deśayā meḥ  
 banīyā cha-hma līvayā thāyas vanāva thithi bicār yānāva  
 pī lā cyā lā dayakāva līthe thva banīyā Ratnadattanam  
 dhālam || aye pāsā āva chī ḥ hā jhīya tela lā telasā ṃ  
 15 cheyāta khare ma du mīṣī jāt ekātan chū vāva āva thva  
 ratn chatā chan yane māla dh dhāsvaṃ thva ratn bīyāva  
 chotam līva ratn jvanāo thava che ḥ hī van juro || thva  
 banīyānaṃ ratn tha pakāva kālam ||

thanaṃ ḥ līthe thva Ratnadatt banīyā thava che ḥ hām  
 20 oyāva thava kalāt Garbhābatīyāke nanīo ve Garbhābatī  
 chanata bīsyam hāyī ratn ṃ svaya līva dh m dhāyāva  
 than Garbhībatī dhāyā bho chī prabhūs amo ratn padārth  
 ṃ ma kāyā khe gu khunu chalapol chen pī-hā bī-jyāta u  
 khunu mīsyam sunum du-hām vava ma du thvate kha

2\* Garbhābatun dhāva gu bacan na|nāo banīyāyā hṛdayas  
mahāduhkh juram thavāṃ satī ṣunu banīyāyā che  
vanāva banīyāyā hnāvane dhālam || bho banīyār chan chīn  
ji kalātayāta jin bīsyā hayā ratn chān ma bīyā dh m dhī-  
yāva tha banījālan dhālam bho chi Ratnadatt banīyā u 5  
sunu jin bīyā dh m dhālam || thana niścayanam hiya dhuna  
dh m dhāvāva ma kayā dh m dhāvāva thithī kacāḍ juyāva  
thana banīyān dhāram bho chi banījāl chava jiva kacāḍ  
vānam hāva mu mēāl thva deṣayā pāragāṃuk rājā dao  
thva rājyākye vane makhā dh m dhāvāo rājyākye pārak 10  
vāk tvam julo ||

thva belas hatāsan banījālan ras vava puruṣ ni-hmā bonā-  
va dhāram || bho duṣṭapāśā-pani jin ratn chatā tha pakā tyā  
dao āva tha ratn cha panī ni hmayāta ji cha-hmāyāta sva  
bo thayāva kāya dhāsyam dhanīyā lobhāt amtar juva 15  
tvam juro || thvanam hi rājasabhiās pāl yātanāsyam amtaran  
dhāko pratit yānāva rājān punarbār nanā || aye banīyā āva  
van pratit dayakam dhāla || eban pratit ma dh || āo cha  
būk va tyāk dh m tyā chināva bilaṇ ||

thva b s amtaran dhāram bho mahārājās ji panisen 20  
satyabācā ji panisyeṇ satyanam thva ratn bio khaṇā dh-  
dhāsyam a ratnas byānāva banījār tyāk tvam julo || Ratna-  
datt banīyā phunāva ebok tvam julo || thvanam hi antara-  
naṃ dhālam || bho chi sabbā lok nye hune āmo ratn bīyā  
h s ji panisven khaṇā āma kba chu kba dhāsyā ji panis 25  
saty satv dhāsyam rājānam tyā chināva thva Ratnadatt  
banīyā khavāva vanam ||

thava che vanī b-s go chinam cha thāyas tava-dhan  
dva cha guli dasyam con thva dvas mocāto hmu tāo con  
thva rājā thva mantri thva mābhān dh m thathe dh m 30

hmi lāva con b s thva Ratnadatt banyā khvayāva vava  
 khanava lhva mocatasye[nam dhālam || bho chi maba 2<sup>b</sup>  
 puruṣ chimi sakaleṃ chu dh lvānāva vayā cbu dh  
 khvaya vayā dh nenam tha gu banyān dhālam bho chi  
 5 macato khava kbya j panis kha chu kha hlāya lha-  
 lhuṃ gu mahā ascary adbhūt kha gathya dhalasa ati mul  
 van gu raṇ chata thva banyālayata bisyam haya ao thva  
 ratn jita van ma biva dh m dhayava thvate kha nanāva  
 thva mocatasyenam dhalam bho mahāpuruṣ ama kha jin  
 10 tyā chinā hiya chi kar panī sakale abek juva ma tera jin  
 satyan par yīya dh m dhayava pār yālam ||

thana pār yaya julasā chi kal panī sva hma cha bhin  
 di śanc dh m dhāyava cha bhin con julio || lhu gu thās  
 Ratnadatt banyā cha hnia sal tava nyanam || bho chi  
 15 banyā chan bisyam haya ratn lhva nanakam lhva can  
 jyānāva hiva dh m dhayava thamanaṃ bisyam haya raṇ  
 thya nanakam cān jyānāva bilam thva raṇ mocatosvam  
 kīyava cha bhū talam hana banyal bonava nana aye  
 banyal chan gathya con ratn biva va con thyam conakam  
 20 lhva can jyānāva hiva dh m ca bilam || thva b s banyalan  
 cūtalapa Hari Hari Biṣṇu Biṣṇu gathuṃ khvāva  
 mahimī dh dhāyava j bālak b s j bajun dhava nasyam  
 tayī dāva ati suṇḍar gu rucik lvaham cā jin tr chvāna  
 tva chyanīva j bajun nv ik | gathuṃ ratn lvaha cī tava  
 25 chvānā bīla dh m nv ik thāthyan u ratn juva dh m  
 bhāpava lvaham ca thva nenakam jyanyava bilam  
 hānām thva bāstuk kīyava hānām amātar pām bōṇāva  
 nana bho chi mahāpuruṣam chin khaṇi gu ratn gathya  
 con dh m nanā chin khaṇī thya nanakam thva can jyā 3<sup>a</sup>  
 30 nīva hiva dh dhīyāva cā bilam thva antarānam mātanaṃ  
 cūtarāpalam Hari Hari Biṣṇu Biṣṇu thamam gva b sam



svaya napam ma nana ratn dhanav i lobhan antar jul  
 vava ava gathya jaya dh m bhalapava conam hanam  
 bhalapa ja blak b s ji mamnam madhi chunam con b s  
 jin mamnyake madhin phona mamnam jula madhi ma  
 biv va tamanam madhi lok puyam tiva kapan ca chy 5  
 nava biva thva b s mamnam nva Hari Hari ratnam uti  
 nen kapan ca tava chy na biva dh m dhivava thvathyam  
 juvi bhalapava kapan ca thva nanakam jyanava bilam ||  
 thva cha bhin lay va hno meb pisi sal tava nanam ave  
 haya vay i ratn gathya nana eban khava b s va thyam 10  
 narakava thva canam jyanava hiva dh m thvavala ca  
 bilam thvanam ca jukva kavayam cintalapa Hari Hari  
 Bishnu Bismu Sib Sib thramam svava ma nana pradarib  
 gathum ascary mahum i kha nane mal dh m va gathya  
 vava dhava bhalapava conam || thvavam bhalapa 15  
 balas ji babunam la huyam tay i bal suni cha hma jin  
 syanava biva thva b s ji babun nva ratnava uti nan  
 bal suni svanava bila dh m dhivava thva hal suni thyam  
 juyi k i dh bhalapava Jal su thyam nanakam jyan va  
 bilam || thva kavava pya hnam sal tava dhavam bho chi 20  
 mah ipatus prami va himas u mal k cha panikhaphas kha  
 rdharm asaty u ma lik so hune dhivava o panisen  
 jyana guli kenya va cha panisyaen ova ratn hita biva mti  
 dh m dhiva va vava ratn hita bilam || thva b s Ratnadati  
 bava mah i rasanam thava che li lu va n tami julio || 25

thu guli prakarim r jinam ty i chiva ma phay i guli thva i  
 36 mac ilossen | ty i chun i dh m dhiva kha riy u nyan va  
 r jay i maras ali kantuk juram su moc itavayam ty i chut i  
 dh m dhiva va maranam cintalapalapa || uti kantuk ali  
 ascarv dh r jayam cintalapava thva dvas chut i laksan 30  
 dya va dhi kulnam luny va solam svam Bikram idity

rājāyā simhāsan hūlam || hā hā ati āścary dh- cintalapalam  
thathm-gū ratnayā simhāsanayā prabhāban kham thva  
mocātosyen thvate parākram dayakam dhāla dh- kautuk  
cāyāva conam

- 5 thanam h thva rājānam aneg simdūr jātrā yānāva nānā  
bādy thānāva pyāsun huyakāva la svasyam yanyāva  
thava rājyaghalas dula yanam || thvanam li thva Bhōjadeb  
rājānam bhīm-gu nakṣetr. thithi-bār soyāva bhīm-gū  
dīnas samast prajā-pani munakāva thva simhāsanas dane  
10 leuam || thva h-s simhāsanas cou putrikā cha-hmasen non  
vāk || bho rājā Bhōjadeb chalapolanam ja guli bacan ma  
nasyam. thva simhāsanas dane ma du dh- dhāvāva thva  
putrikānam pūrṇ kathā kanam || 1 ||

## I

- 15 bho mahārājā Bhōjadeb Karpūr dhāvā nagaras flatna-  
pungal dhāvā banīvā cha hma dāva thva banīvāyā cha-  
putri hmyā-ca cha hma dāva thva banivānam amgikār  
vātam go hma puruṣanam thva tmptis cha thal dīm  
thanāva hva phata o huavāta ji hmyā ca hva dh up  
20 dhāvāva thva kha vāt tāvāva rājā Bikramāditi aneg raks  
koḥi pramānanam dām vaovāva tmptis thanvāva hūlam  
rājy dakvam mūlam bastubhāv dakvam mūlam than  
banivānam hmyā-ca bhahār vānāva hūlam tūṣ mālakva  
biyāva chotam ||  
25 thva h-s thva banivāyā hmyā-ca va Bikramādityava  
samadhār vātam āva jū cū yāva thātām gū samast  
rājvam. bastu-bhābam samastam phuto āva ji gan vane  
gan conya dh- dhāvāva thva h-s thva banivāyā hmyā-ca  
Madanābatnam dhālam || bho chī prabhu thākur ama-  
30 thva nyās cāva bi-jvāva ma teva ji hūji mahā pīpast 4\*

ji hājyā kha chu dhāya āva chi dhāpūlā kāya mu mvāva  
 ji jyā syā thukā jita kapās jukva bi-huni dhāyāva thva  
 b s rājā Bikramādityanam dhālam āva jin gan kāyāva byā  
 ehanata kapās dhi- dhāyāva cha guli deśas vanyāva kapās  
 phonyāva havāva bilam thva kapās jyā yānyāva jin-ni  
 ku byā suva-ni ku dhu hājyākāva bhinaka kāpal thānāva  
 si-ghālīyā dune sok thanyāva meba nagarayā rājyāke du  
 ti dh-ṇi bisyam chotam thva Madanābatinam chi-jis sare  
 dayake dh-ṇi bisvam hakva dām jvanāva vāvo dh-ṇi  
 dhāyāva chutam ||

10

thvate Madanābatīvā kha nyanāva Bikramādity rājā-  
 nam thva sye-ghālī jvanāva vanam || thana meba rājyāke  
 thyanakāva thva rājyā dūbārīyāke dhālam bho mantrīs  
 mahārājyā prasthāu dava lā rājyā chu bel gathe khava  
 dh dhāyāva jin thva si-ghālī cha goḍ du te hayā dhi  
 dhāyāva mantrinam dhālam bho mahā puruṣ jin gocal  
 jāya dhi- dhāyāva rājyāke vanyāva dhālam bho mahā-  
 rājā ati deśarī mahā puruṣ cha hmasen chalapolasake  
 si-ghālī cha goḍ du te hala || thva bonam haya rā gathya  
 khava dh- dhāyāva rājānam dhālam bho dūbārī du ta  
 bonam haki dh dhāyāva du-ta honam yan julo ||

20

tha-gū thāyas mahā puruṣanam dhātām bho mahārājā  
 thva kāpol kā humi dh ṇi dhāyāva si-ghālī du talam || rājā-  
 nam si-ghātī kāyāva thva si-ghātīyā duvane gatham gū  
 bastu dava khe dhi dhāyāva si-ghālī polāva soranāsyam  
 ati bhīm kāpar cha tvāk khamam thva kāpat cal khyānāva  
 solanāsyam byā jin ni ku dhu suya ni ku hāk ati amuty  
 kāpal dh m kāyāva thva kāpal hava-hmayāta dām jvane  
 phakva bisya chova dh m dhāyāva dām bi tenam || thva  
 b s anāgatabidhātā puruṣ cha hmasen rājyāke māp yātam ||

30

bho mahārājā thva kāpal ha|va bmayāta kalāt atī sun- 4<sup>b</sup>  
 dari chalapolayāla jogv thathum daridr puruṣayāta jogy  
 ma juva dh dhāva-gu kha Bīkramādity rājānam tāva ||  
 thva Bīkramādity rājānam jvane phakva dām jonyāva  
 5 thava che h hā vava julo

thva b s Madanābatnam nanā bho puruṣ jlu jhista dām  
 bisya hava lā ma hava lā gathe dh ṛi nenam than puru-  
 ṣanam dhālam bho Madanābatu dām hiva hayāva chu  
 prayoṇan du chava jva lujog ju'ina dh- dhālam thva b s  
 10 Madanābatnam dhālam bho prabhūṣ āma chu kha jike  
 thukā sṛtyadharm dh- dhāyāva jī ma yekam galhe ju'va  
 dh ṛi dhāyāva con b s thva kāpal du lar vanā thāyā  
 dubārīn rājān īke chonāva bilam || bho mahārājā dh thva  
 kāpal hava-hmayā nām Bīkramādity thva Bīkramāditya  
 15 nam samast rājy bastū bhāb mivāva lumilun cha thal dām  
 thanyāva hivāva dayaku hma kalāt dh m dhāyāva rājyā  
 manas ānamd juyāva mohan tok puvāva rājyā sakal jan  
 vayāva thva Madanābatu vanam || thva b s thva Madanābatu  
 rājagharas du-ta vanāva rājānam Madanābatu hātam bho  
 20 Madanābatu chan āva mebatā bhālapva mā te cha jta  
 stri yāva julo dh rājān hānvāva rān Madanābatnam  
 dhālam bho mahārājā jī jūbanam rūpanam tuti lāhāt mī  
 klānam amgarakṣananam jaubananam chalapolavā sukh  
 julo paratn pya hnu to jukva ta hune dh m Madanābatu-  
 25 nam rājyāke bumati yāk || thva rājānam dhālam jva  
 kha dh-ṛi anek ratn du thāvas aneg dāsī jan-pausen  
 heakāva cha gulī ghris tayāva talam

tha-gu thīs Bīkramādity rājān hneva kanaṇ tātthī kha  
 Madanābatnam dhāva kha chatā lu-manakāva on thathva  
 30 dhāyāva tāthū dh- bho prabhūṣ kadācit o-hma rājyā  
 braparākram dāva deś | thyan thya con b s chī misā- 5<sup>a</sup>

bhesan j convī thāvas chu suhārtuvā culvī kapiḥan  
 aṭṭuḥi āhupap jvanīvā j nāp lī vava mūl jomap pva  
 huu lu v rījīvī khv l mṛ sṛv conva dh dhiva āva  
 jom gulu mṛhī kṛṣṭ bṛāgy vīnīvā jvā mīl chu vīv  
 dh bhīlāpīva chṛḡuḥi deśas vavavā mṛvī bṛṣṭ mṛvī  
 n vā chāv chandān hv vā culvī aṭṭuḥi jvanīvā vavap ||

thu gu thās Madanābātā dīśo jan pṛuṭa dhīvavap bṛ  
 ṛap || bho dīśojan pṛam j tṛv mṛ dh culvī aṭṭuḥi  
 jvanavā bṛayīl vṛṣvī bonap hv vā dh ṛ hīvavap lalam  
 lhavā sṛv su huu mṛvī chāvān hv vā culvī aṭṭuḥi 10  
 jvanivā mṛ vavā bṛayal khavavā dīśojan pṛuṭen  
 dhīvavap bho bṛayal j pṛuṭ rīnṇap k vā v hv vā dh m  
 dūlā bonap vavīva r mṛ pīcāk vā bhūṛ r mṇap dūlā  
 bonap vavīva dhvane aneg meg rān dam hv vā dhā-  
 lam bho pṛibhus vā j bīcān vavā dh thv dīśojan bhū 15  
 ṛḡḡ cha hv vā sṛṛkṛṇ hv vā nīnāv hv vā bṛhāvāyā rāṛis  
 sāla jvanavā thvā jhyal kos dīśane j bīc vavā chu j  
 mṛ hṛam bīc vavā dh ṛ samādhīr vīv vā rīj pī  
 chosyap hīlām || thvā rajām aneg bastuk hv vā thv  
 rajām bhū sāḡa ch hma nṇvā hv vā mīlā vā bhū 20  
 baṣṭr khampjar nṇvā rāṛis thvā sāḡa gayavā jhyīl kos  
 conyavā con julo || thvā vāṇ bīsyā vāne mṛ phayavā  
 rīyavā as bunvā hneḡ vavā phales denyap con julo  
 thvā b s khū cha hma vavā thvā khunam dhalam  
 vā j bhagyanam khava dato raja ghalis khuyā mahā kṛṣṭ 25  
 vā thvā sāḡa cha hma kṛsyam vane bhālapavā tījṛk  
 sāḡa phen vā con b s thvā jhyān khupot jvanavā bīsyē  
 vavā sāḡa hmas jūl vā thvā b s Madanabātā sṛhū  
 5<sup>b</sup> khū sadanam huṛkām vā julo || thvā belā s khunam  
 dhalam bho strī jan chū j bhagyanam khava dato vā 30  
 chū j strī purus jvā dh m dhāvā rāṇam cūtarapā

Hari Hari gathinū āścary juyam yava kham jin rājā Bikra-  
mādity dh- bhārapā ma khu kham galhinū pāpisi khnyā  
hastas lāk. Hari Hari chnyā pāpan gu-gūyā pāpan thathya  
jula. āva gathya yāya dh- cīntarapaṃ mahā duhkhanam  
5 vana ||

thana las con khu ni-hma nāp lāk thva khu ni-hmasyenam  
dhālam. hho pāsā hūm-hūm khu ma khu lā dh- dhāla  
hanakam pāsā-khunam dhālam. bho pāsā niścayanam  
khu khava khye dh-ṇ dhāyāva thva khu-panisyanam  
10 dhālam hho pāsā hūm-hūm khnyāke lāyāva kāya nnyo  
dh-ṇ dhāyāva ni-hmasyen lāyā kāyāva byācakanam yanāva  
thva khu duhkhanam riva riva vanam || than khu ni-hmavā  
samadhār yātam bho duṣṭ pāsā chita śaḍa kāva jita tiri  
kāya dhālam hanakam meba pāsānam dhālam bho pāsā  
15 āma-thva ma khu chita śaḍa kāva jita tiri kāva dhāyāva  
lūlūm lānīva vanam | thana rānīnam dhālam bho chi  
sakal m hma lāva ma teva j atī pyās cāva chi panisenam  
jita laṅkha kāyāva tonakiva j mivācāke māl dh- dhāyāva  
thva khu m hmasyenam dhālam hho tiri jan chi biva van  
20 chale dh- dhāyāva athva juraśā sva hma vane mivo dh-ṇ  
dhāyāva sva hnam vanāva tuṇṭhivā coṣ sva hnam conāva  
laṅkha sālāva b s thva tiri jananam m hma ghvūnīva  
tuṇṭhis ku tunakam chok julo thanam h musānam dhālam  
bho pāspist su pam chīmsven atī agamv kha hlāk āva  
25 cha-pam ni hūm āmakam cova dh-ṇ dhāyāva thva  
tri-jananam śaḍa gavāva vanam

thanaṃ h thva musā dhāyā āva thathva vane ma kanta  
dh-ṇ dhāyāva mī janayā bastranam tīyāva vane jula dh-  
cīntalapīva cha-gulī deśas du-hā vanāva m-janayā bastr  
30 ānāva thva bastranam tīyāva m j m thyam nyenakāva  
vanam || than samastasen rājā bhīlapam con ||

thathya vālen Bastrapuri nā|m deś cha gulī dasyam con.  
 thva deśas byāghr cha hmasyen thva deśayā katak bāram-  
 bār mocaku julo || thva deśayā galas con dhūn nayāva deś-  
 katak pi hā vaya sunu ma chāva tha-gū thās thva deśayā  
 rājānam dhūlam || bho prajā-lok gva-hmasen thva byāghr 5  
 mocake phata va-hmayāta yī hmyā-ca bibahīr yānā bīya  
 dh- dhūlam thva b-s mī jan rūp yānāva vava-hma thva deś  
 du-hām vane ten b-s thva deśayā galas basalapaṃ con  
 thva dhūn uāya-yāuam vava khanāva vāhān khāsyam con  
 b-s khadgan pālīva byāghr molaku julo || thvanam li thva 10  
 mī jan-beś deśas du-hā van julo thva deśayā lokanam  
 khañāva dhūlam bho mahāpurus chu kal pīṃ ganam  
 jhāyā dh ṃ namam āmo las tava dhū dhū dāva deś-katak  
 adikam mocakaro dh ṃ kauāva than mahāpurusaṃ  
 dhūlam āmo dhū yin mocake dhūno aprabī julavī sol 15  
 hūm dh-ṃ dhāyāva thva deśavā lok sakaleṃ harṣamān  
 julam || thva lok panī vanāva rājānā hmasane dhūlam bho  
 mahārājā chalapolaṃ bhāgyaṃ yin bhāgyeṇam mahā-  
 purus cha hma vavāva jhūhū galas basalapaṃ con dhū  
 mocakaro dh ṃ rājāvāta kanam || than rājā khava rā dh ṃ 20  
 atiharṣamīnamam conāva rājān mahāpurus bonīkar cho-  
 tam ||

thana mahāpurus vava khañāva rājānā man harṣamān  
 juyam conam || thana thva itol nīm māṃtrī kanam , bho  
 māṃtrī gathīṃ nīścarv mahāpurus vava svava svava dh ṃ 25  
 kyamam rājā māṃtrī nī hma sūsi juyāva rājān yī hmyā ca  
 bīya juro thvavāta vogy dh ṃ rājān rānīvāta dhūram bho  
 rānīs chan tīl rācakīva thvavāta vogy chan putrī bīva  
 july , tīr rācakīva dh ṃ dhāyāva tār rācakaram bhūn gū  
 dhī vacakāva bhībhār yātām ;

thana cha hūvā dūvā thva rānī cān thva māmavā

hnevanc dhāram bho mām-ju thva mījan rājā ma su  
 mījan-beś strīyā | svabbāb dh-m māmayā hnevanc dhālam. 6<sup>b</sup>  
 than rānī cā dukkh cāsyam conam than māmanam dhālam  
 bho putri cha jñāya mu mvāle chan babu juyāke nyane  
 5 makhā dh-ṁ bodh biyāva thva rāninam rājāyā hnavanc  
 dhālam || bho prabhūṣ chalapolayā putrinam khosya kho-  
 syam dhāla thva puruṣ ma su gathya jula strīyā svabhāb  
 dh-m dhāva gathya yāya dhāyāva than rājānaṁ dhālam  
 hho rānī cha sumukha ni cova jnam nane makhā dh  
 10 dhāyāva rānī vanam than rājān jiri bonāva dhālam bho  
 chī rājakumār chī \*dhamdiyata bastran tok chān ma toyā  
 misī lā cha chu dh- dhāyāva thva-jirnam dhāram bho  
 babu-ju nya hune ji Bārānasi tirth sībā juyā b s kāma-  
 krīdā da dam chu tol-tāva tavā dh m dhāyāva rājān rānīvāta  
 15 bodh vātam ||

thinaṁ li thva rājā cān kotabār bonāva lapīr talam ||  
 rājān dhālam bho koṭabār than sum desī paradesi valasā  
 bonaṁ haya māl dh m dhāyāva lapāl talan || cha hnuvā  
 dinas thva khu ni-hma vava julo lapāl con hmanam  
 20 dhālam bho mahāpuruṣ paṇi jmu rājānam hānam tava  
 than sunu valasā bonam haya dh-ṁ hānam tava chī jhā  
 sane dh-ṁ bonam vanaṁ bho mahārājā thva mahāpuruṣ  
 bonaṁ haya dhuno kāva dh m dhāyāva than rājā cānam  
 nanam bho mahāpuruṣ chu nimuttu vavā dh-ṁ dhāyāva  
 25 thva-panisenanā dhālan bho mahārājā ji paṇi ni hmasyen  
 svasanā conā khu cha-hmasen misā cha-hma khūsyam  
 haya ji-paṇi ni-hmasenanā lāsyan kāyā || thva misānanā  
 ji pī ni-hmanā tuṁthiṣ ku tika lāthāva thva misī bise  
 vala || thva misā māle dh- vavā bicār yāya māl dh-ṁ  
 30 vavā jiva khya dh-ṁ mukhā-bhāli yānāva śala-gulas kuna  
 yanam ||



conya dh-m mebatā bhālapye ma leva dh- dhāyāva  
 thavata dh- kāsyaṇṇi tayā hma rāmi cā bodhi yānāva bho  
 kehe-ju va b-s jinaṇṇi heyakaṇṇi tayā āva chi-ji anyonyen  
 sukhanaṇṇi conya dh-m dhāyāva prabhū | svāmyā carana- 7  
 5 kamalas bhok puyāva conam || thanam li thva sva-himam  
 thava deśas vavāva aneg jātrā yānvāva nānā hādā thīca-  
 kāva sukhanaṇṇi con juro ||

thathya dh- putrikā cha hmasen rājā Bhojadeb hāk  
 tvaṇ juro || thatthup-gū parākram mahātyāgi juva hmayā  
 10 siphāsanas cha ilane ma te dh m dhāyāva putrikā cha-hma  
 bosvaṇṇi van julo || 2 ||

## 11

pumarbār putrikā chasven non vāk || bho rājī Bhojādib  
 ji kha ma nycyaṇṇi āmo simhāsanas bi jvāva ma te  
 15 bho mahārājā Bikramīdit mahārājāva sabhā dāvakāva  
 meg sabhā lok munaṇṇi conī b-s brāhman cha hma vava  
 thva brāhmananaṇṇi dhālaṇṇi bho mahārājī dūhkhū hma  
 sadān dūhkhū sukhu hma sadā sukhu dh m dhālaṇṇi than  
 rājīnṇi dhālaṇṇi bho brāhman āmo chu kha hīnī ju  
 20 cha thathyaṇṇi tava m vāvaṇṇi phivā dh m Bikramīdit  
 rājān dhāyāva brāhmananaṇṇi dhālaṇṇi bhāgyau ma biva  
 tola chalapolissan phivava ma klu dh m dhāyāva Bikra  
 mīdit rājīnṇi thiva maṇṭri koṭṭhīr mahīrāmi lionakal  
 chovāva samadhīr vātaṇṇi bho maṇṭri paṇi m hunc thva  
 25 brāhmarava juva sampād julo | āvanṇi huī ji rājī  
 āvanṇi li thva brāhmar rājī juro gathva jula mīn yāy  
 thyaṇṇi thva brāhmaravādī mīn yāva māl ma vā ma gīk  
 dh- dhāyāva ji parades vane dhāsvam Bikramīdit rājī-  
 naṇṇi rājy dhan sampatti thva brāhmaravā julo dh m

dhāyāva thva brāhmaṇi rājā yānam layāva thamam thva  
brāhman thva ānakāva parades vanam ||

thana Kāntipurī nagar cha-gulī thyanāva thva deśas  
du-hāyāva sol julam || thu-gu deśayā rājyā Padmābatī  
dhāyā hmyā ca cha-hma du thva rājyā Rol mamtriyā 5  
hmyā ca Dharmābati dhāyā-hma cha hma du thva ni-  
hmaṇi at jāk thva ni-hmava mamtriyā kāyava at prīṭi  
juva || cha-hnuvā māttras rā[ṇi] cānam dhālam bho mam-  
tri-cā ji bhahār yāyava julo chu ji bāyava julo bisye vane  
nuvo dh-m hānāva bhākhā vānāva bho mamtri cā chī 10  
hāpā lātasām ji hnapā lātasām thva deś bāhūis con  
pau vās munāva vane dh m bhākhā yānāva conam || than  
thva rānīyā bhahār yāva u khunu rātris rāni Padmābatin  
Dharmābati sal tāva samadhār vātam bho mamtri bhāju cā  
thva deśavā samupas con pahis nāp rāva ji hnapā lātasām 15  
cha huāpā lātasām thva pahis nāp rāya hnam dh m sama-  
dhār vānāva thva Padmābati rānīva mamtriyā hmyā ca  
Dharmābati hnapā lācakam vanāva thva pahis con  
julo ||

thu ku hnuvā dīvas thva Bikramādity rājā paradesi 20  
vayāva rātriyā samay juyāva thva deś du hāva ma chālā  
dh bhālapāva deś bāhūis con thva rāni bīsva con pahsam  
bās yāk || samadhār yānī hma mamtri cā ma valam thva  
b s bā cātis thva Padmābati Dharmābati ni hma-  
senam Bikramādity con ma siva thva Padmābati rānī cāvā 25  
leval hma mamtri cā bhālapāva hēār yātam || av bhīju  
jhāva dhuna dh dhālam than Bikramādityauam dhālam  
vaya dhunavo dh m dhīyāva so humam nāpam conam  
thva b s rānīnam dhālam bho bhāju āva chī-ji sva-hmam  
satyanam vaya dhuno āvanam hvī jumi puruṣ chu julo 30

1 tājāva 15, 16 pahs corrected from panis 16 samadhan 20 prā  
deśi 21 mā hāl for ma chālā

dhāyāva thva brāhmaṇaṁ rājā yānaṁ tayāva thamam thva  
brāhmaṇaṁ thva nanakāva parades vannaṁ ||

thana Kāntipuri nagar cha-guḥ thyanāva thva deśas  
du-hāyāva sol julam || thu gu deśavā rājāyā Padmābatī  
dhāyā hmyā-ca cha-hma du thva rājāyā Rol mamtriyā 5  
hmyā-ca Dharmābatī dhāyā hma cha-hma du thva ni-  
hman atī jāk thva ni-hmava mamtriyā kāyava atī pritu  
juva || cha hmyā māttras rā|nī-cānam dhālam bho mam-  
tri cā ji bibahār yāyava julo chi-p bāyava julo bisye vane  
nuvo dh m hīnāva bhākhā yānāva bho mamtri cā chi 10  
hnapā lātasīm ji hnapā lātasām thva deś bhāhūis con  
pau-vās munīva vane dh m bhākhā yānāva conam || than  
thva rānīyā bibahār yāva u khunu rātris rāni Padmābatin  
Dharmābatī sal lāva samadhīr yātam bho mamtri bhāyu cā  
thva deśavā samīpas con palis nāp rāva ji hnapā lātasām 15  
cha hnapā lātasām thva palis nāp rāya hnam dh m sama-  
dhār yānīva thva Padmābatī rīniva mamtriyā hmā-ca  
Dharmābatīva hnapī lācakam vanāva thva palis con  
julo ||

thu ku hmyā dinas thva Bikramādity rājī paradesi 20  
vayāva rātriyā samīva juyāva thva des du hāya ma chālā  
dh bhālapāva des bhāhūis con thva rāni bisya con palisam  
bās yāk || samadhīr yānā hma mamtri cā ma valam thva  
b s bā-cātis thva Padmābatīva Dharmābatīva m hma-  
senam Bikramādity con ma siva thva Padmābatī rāni cāyā 25  
leval hma mamtri cā bhālapāva bicār yātam || av bhāyu  
jhāya dhunā dh- dhālam than Bikramādityanam dhālam  
vava dhunayo dh m dhāyāva so hman nāpam conam  
thva b s rānīnam dhālam bho bhāyu āva chī ji sva hman  
satyanam vava dhuno āvanam hvā jinu puruṣ chī julo 30

1 tāyāva 15, 16 palis *corrected from panis* 16 samadhān 20 pra  
deśi 21 mā hāl *for* ma chālā

polayā atin a-jāk śada cha-hma biyāva choya ma du lā  
 than thva śadanam huyakam vanāva svānu thva ma  
 datanās thva rānī-cā \*byene bisve cho-hune dh dhāyāva  
 than rājānam dhālam bho maiprī āsā biyāva chova  
 dhālam than atinam a jāk śada cha hma sunānam pās 5  
 jyā ma chāl parakhānam du panakam tīya śada thvayāta  
 ghāc biyata pi kāyu b s thva śada kharāva katak bisve  
 van thathum a jāt śada rānī-cān rājyā hnavane yanāva  
 9<sup>a</sup> bilam colas vanā thyam yan gū babunam svavāva kantu|k  
 cāsyam conam ||

10

thva b s puruṣanam dhālam bho chi strī ju thamanam  
 śada gya ma phu chan śada gavaāva chova dh m dhālam  
 thathye nānam con b s babu hma rājā aneg sakhāyanam  
 heakāva śada gayāva dhanu bālī tarak kamān taḍuvār  
 jvanāva ahal vanam thva abar vava kharāva dhālam 15  
 hum hum chan babu ju ahal vanāno kāva tī lācakāva  
 dhāsyam śada gayāva beganam babuvā sinam huṣpī  
 rācakam bānāntar vanam than samast mahā sumdari  
 juyāva li līhāt euri vavāva aneg banācar rāta lānāva rā  
 phā harimī śat chi m sal lānāva hars pot juko dhvanāva 20  
 tol tāva chotam || thnam li babu hma rājānam aneg carā  
 lānāva śat chi m sar syānāva sakhāv panisen jvanakāva  
 li-hā lu jvāk tvam julo || than rājī cā li hā ma vavāva  
 rānī cā khosva khosva hālāva conam thva puruṣ li hā ma  
 valasī jum siya dh-m con || thva b s puruṣ rājī-cā śada 25  
 gayāva li hā vava julo than rānānam dhālam bho prabhū  
 svāmī chān nanānam ma bi jyānyā bi jyā hum tum dh m  
 tuti cāyakāva bhok puvāva du-ta bonāva vanam than  
 calāyā huas pot m sal jvanāva vava juro ||

thvayām satī sunu kalātyāta dhālam bho strī thva 30  
 śida li ta bi hum dh m dhāyāva śada li ta biyakal chotam

thanam hi aneg draby sahit tisa nina bast sahit vanava  
 thava hmya cay ita bryāva jūḍ jan sahit thava ryyes cho  
 tam || thana thava rāy thavanakava rājagrhās du hīva 20  
 mamtri panī nāp lanyava mamtrānā dhalam bho mahā-  
 raja biyyaya dhuna la dh m rājavata śiv i yānyava conam ||  
 thava b s ryanam samast bicar vatam than brahmapavāta  
 hatam bho brahman cha phu makha dh m bicar vatam  
 brahmananam dhālam bho mahārāja gu khu nu jita rāy 25  
 lava hlasam chalapol pi ha biyyata u khu num nisyam  
 ji ma chun ji abhāgi vanam biyyāta khava ji śarilaya  
 śobha napum ma dīta chalapolaya rāy ma yala kasya  
 biyy i huni jita bela biva dh m hrīhmananam rāja hatam ||  
 thvate kha nānāva rajanum brāhmanavata beda bisvam 30  
 chotam ||

bho rājā na-hune dh-m thathim-hma rājyā siphāsānas  
cha dane ma te dh-m dhāyāva putrikā cha-hma bosyam  
vanam || 3 ||

## III

5 thvanam li hanam putrikā cha hmasenam dhālam bho  
mahārājā Bhojadeb ji kha ma namsyam āmo siphāsānas  
bi jyāya ma teva dh-m dhālam pūrb kathā nanā tayā kha  
kanam ||

Bikramādity rājānam pamchi-bhās siva cha-hnuyā  
10 dīnas rājāva rānīva sabhā dayakam conā b-s mā-cal-  
khunni bā cal-khunni nī-hma jut vava mā-cal-khunnam  
dhālam bho prabhu nya-hune chi ji brddhā bais julo  
jnam nanam layā dāva babukusumāvatī svānanam 1  
chutasā li lāhā bu ho'va bhatihun b s jumi dayā  
15 laruni juya ma du lā dh- dhāyāva thva Bikramādity rājā  
musuhun hnīlam thva rājā hnīlāva rāminam rājyāke  
nanam || bho prabhu svāmi ji ah kauluk julam āmo  
hetu-kha niscayanam phas-kha ma hīsyam jita kane mā  
dh-m nanam thana rājān ma kau hanakam rāminam  
20 dhālam bho mahārājā ehalapolanam ji ma tvenā julasā  
āmo hetu-kha ji kanva ji ma tenā ma khatasā jui chu  
dhīya dh-m rāminam rājāsake bimati yāk || thana rājā-  
nam va vāya he ma syāva khachi su-mukam conāva  
dhālam bho ma tenā strī nava thugulī kha thva mā cal-  
25 khunnam dhālam bho puruṣ chi ji jyāth juya dhuno  
āva jyāth jith juya gāto. samudras vanīva bahukusumā-  
vatī svānanam chunāva jui-khu dayā taruni juyāva  
sukhanam conya nuyō dh-m nāk gu kha nanāva thukā  
ji hūlā. dh-m dhālam ||

30 thvate rājā puruṣyā kha nanāva dhālam bho mahārājā  
āmā thva julasā āmā thup-gu svān jita chucake mīl dh-m

dhālam thana rājānam dhālam bho chī strī dhāyā kha  
 thukā cha kanā gana kāya gana khanya sunānam siva.  
 suyāni parākram ma dāva gva-hmayā gamy dāva pṛthibīyā  
 antaras t̥phule rāksasayā thāyas dh-m rājānam kanam  
 punarbar rānīnam dhālam bho mahārājā paṃchī cal- 5  
 khuniyā thim mati parākram dāva chalapolas nām Bīkra-  
 māditya juyāva chu parākram paṃchī cal-khuniyā ti  
 nāpam parākram ma du dhāsyam nvāk āmo svān chu  
 jati yānānam jita chucake māl dh-m dhāsyam siya tvam  
 tyalo dh hatli yānānyāva rājāsyam va yāya he ma siyāva 10  
 mahāduhkh juyāva sva cā pya bhu to pasthān ma du  
 pasthān ma dāyāva samasi rājā sebak jukva samdeh  
 cīyāva duhkhānam va yāya he ma siva ||

thana tha thya ma khuto dhakāva mahājñāni bicakṣani  
 Bīkramakeśaranam māṃtrivāke nyanam bho chī māṃtri 15  
 ji bājuyā chu duhkh jula na'o dh-m dhāram than māṃtri-  
 nam rājā bodhalapāva dhālam bho mahārājā gathim-gū  
 khyāl chalapol thim ugr mahārājā juyāva āma thya mūḍh  
 1\* juyam bi jyāya lā | parākram bhālapā rā gathye khava  
 chu jula ji kane māl dh dhāsyam nānā prakāranam bodh 20  
 yānāo nanam thana rājānam dhālam bho māṃtri ji duhkh  
 chan ma siva jun ebu dhāya ji kalāitanam dhālam bahu-  
 kusumāvatī svānanam chucake māl dh- hath yānāva con  
 thvateyā kāranaś o yāva he ma siyā dhāsyam duhkhānam  
 conā dhālam thvate bhṛtīnt nyanāva māṃtrin dhālam bho 25  
 Bīkramakeśar ati ajogy kha chatā dāyāva kham con  
 chalapolas camī-jun bahukusumāvatī svānanam chucake  
 mār dh-m hath yānāva con thulyā nimittin duhkhānam  
 con dh-m kanāva than Bīkramakesaranam dhāram bho  
 māṃtri thva svān gan dāyāva junam kāl vane babu ju 30  
 nāp rācakīva dh-m dhālam ||

thana Bīkramakesaranam bājuyāke vanāva dhālam bho  
 bāju jinaṃ kāl vane byedā bi huni dh-m dhāyāva babu-  
 1 nam dhālam bho Bīkramakeśar cha bālak chan gana  
 kāśya haya phayīva thva pṛthibīs ma du samudrayā  
 5 khālas con gathya haya dh- dhāyāva conam, than Bīkra-  
 makeśaranam yathyanam vane juro bāju byedā bi huni  
 dh-m dhālam thana rājānam dhālam bho putr Bīkrama-  
 keśar chan dāju camāyā kāy bonam yava dh m dhāyāva  
 rājānam bedā bilam bho putr las svavāva huni dh  
 10 chutam ni hma vanam || thanam li balā tamka kamān  
 tadabār tālapatr khaug ann jvanāva ne hma phu-ky  
 habukusumīvati svānavā kārī van ||

thana gva chinam mahādurg banāntas thyanāva la-  
 dvakīs thyanakāva Bīkramake aranam dhālam bho chi  
 15 dāju chi ji ni-hma nāp vane ma khu ni hma nikhe vane  
 dhāsyam bhukusumīvati svān jvanāva su hnāpā lāto  
 va hmanam la dvakās lanam conya māl dh m thithim  
 bhākhī vānāva van julo thau mahādurg banas mahā-  
 bhayamkar thāyas sunam nāp ma lāk jhangar pachivā  
 20 sabd suddhānti nāpam ma du thatum banas thyanāva  
 mahātrās vānāva con || b s thva Bīkramakesaranam cin-  
 talapilam āva jin chu vāva dh- svānavā jāt ma siva dh m  
 aneg parbat vanāva nānā prakāravā jāt jāt svān thyanāva  
 dva cināva thva dvakīs conāva conam ||

25 thana dāju durgabanas du hāyāva bhayamkar thāyas  
 thyanāva trās cāsyam con b s rāksasini cha hma vayāva  
 rāksasiniṃ dhālam bho mahāpuruṣ ji ma tvaṇā putr  
 cha ji kha bhati na hune huni-hum sumās khīsyam tya-  
 hma mṛtak cha hma chīnam ko kāyāva bi hune dh-m  
 30 dhāyāva rājaputr cānam dhālam bho strī jan chī su  
 juyīva deb lā manusv lā rāksasani lā su khava jin ma



siyā dh- rājānaṃ nanaṃ. thva strī-jananaṃ dhāraṃ bho  
 puruṣa jī lā julasā Bhīṣaṇ dhāyā rākṣasini thukā dhālaṃ  
 thana rājānaṃ dhālaṃ bhūchī strī. chu nimitṭin. thana conā  
 dh- chī bosyaṃ jyaṃ phava chī hūni dh-ṇi dhāyāva  
 bhāyanaṃ jūṇvāva rākṣasani bosya vane tene b-s tāla- 5  
 patr khaṅg kāvāva tutis pīlāva kītapīl-lakām tol phesyaṃ  
 vanaṃ thva rājān thva kītapīl-lakām kāyāva jvaṇyāva  
 vanaṃ thanaṃ li thva rājānaṃ cintalapalaṃ thva kītapīl-  
 lakāmāyā balanaṃ thukā thva bosyaṃ vane phata āva  
 thva kītapīl-lakāmānaṃ hūnāva boyāva samudr pīl 10  
 yāva dh- dhāsyanaṃ ras tāsyaṃ thvaṇānaṃ durgābananam  
 durgābanas du hāvāva vanaṃ ||

thana Bhojapuri dhāyā deś sanilpas thyaṇyāva desas  
 du hāyāva solanāsyaṃ thva deśas utpātanam khvaṇyāva  
 conam thva rājānam ānaṃ chān khvaṇyā chu jura dh m 15  
 nyanaṃ thana misānam dhālam chīchuṇyāva dh-ṇi nanaṃ  
 rājānaṃ dhālam jī lā julasā pāhān thukā dh-ṇi kanaṃ  
 thana misānam dhālam bho pīhān na hūne jī panis  
 duhkhavā kha kane thva banas con-hma rākṣas cha-hma  
 du thva rākṣasayāta thva deśanam pāl bisyaṃ tayā hū 20  
 hū chiyā jāki cha dārayā jī thusyaṃ yane mes nā-pā  
 yane manuṣya cha-hma yane māl thva byūl vanya hma  
 12\* li hām vaya ma du | thva rākṣasan nayiva hū hū chiyā  
 thu gu katham pār biya mār thani jī-panis pār vane telo  
 thulivā numittin khoyāva conā dh-m kanāva thva mahā- 25  
 puruṣan dhāram bho strī jan meḥ sunum pār vane du lā  
 gathye khava dh m dhāram thva strī janan dhāram siyata  
 su vanva dh m misānam dhāram || thva rājān jvasā jī  
 vane dh m dhāram.

than rātriyā samay juyāva deśayā mīhān vayāva pār 30  
 vani-hma hon vava juro thva rājā cān sainast tālapatr

khaḍg jvanāva lhamam palisā vanam thva rākṣasayā  
 thāyas vanāva meba sakalyam li chosyam haram thamam  
 juko conam thana rātriya samayes rākṣas vayāva thva  
 rākṣasan laman sar-tā bho pāpist manuṣy panu thani gana  
 5 conā at pya lyāto thani cha naya juro dh m rākṣasan  
 dhīyāva rājān dhāram bho pāpist rākṣas chan aneg jib  
 jamtu manuṣy samaslam mocakāva nayāva con cha pāpist  
 rākṣasan jiva juddh ma yāsyam amo bastu ma du dhīyāva  
 rākṣas tam cāyāva mahā krodh pi kāyāva lhum tihum  
 10 nvayāva juddh yāya lyenā b-s thva rājān tārāpatr khaḍg  
 kāyāva dhāram bho pāpist rākṣas cha jiu mocake juro  
 chan su sumarape tenā sumarapiya dhīyāva rākṣas lam  
 cāyāva vayāva mahā juddh yātam rithya thva rājān taman  
 tīlapatr khaḍgan pārāva mocakaram ||  
 15 thanam li li-hā vayāva che thul nāp rātam bho che thul  
 thva rākṣas jia mocake dhuna dh m kauam thva misā jan  
 at kautuk cāsyam tḍhamde dhamde khava bhāju dhāsyam  
 conam thva deśayā rājyāke che thul misā vayāva bimati  
 vītam bho rājī at kautuk khā chatā bimati vāyata vayā  
 20 tḥalalopayā deśyā sukh jiviva-gu bho rājā jhu jhis rākṣa-  
 syāta pīl con vane ma mār thva rākṣas mahāpuruṣ  
 cha-hmasen syāya dhmakara j ches bās con hma dh m  
 bimati yāsyam li thva deśyā rājān khava rā m thva vana  
 dh m dhāsyam thva rājī cā bonakar chotam bonam  
 25 vanāva thva rājī cā svayāva at ras tīvāva nānī silopīva | 12  
 hyāva talam thva deśayā rājān thava hmvā cam hyāva  
 taram thana li pya hnu cyā hnu dasyam li rājā Bikrama-  
 keśari cān thava karātavāke nenuam bho rān cī ji babu-  
 juyā dūbhk jivāva bahukusumāvat svān kāl vayā āva j  
 jovane bedī lu hune dh m dhīyāva thva svān durgapathas  
 vanāva hava phayiva rā dh-m rānī cāvāke nenuam thana

rānī-cān dhāraṇi. bho praḥhu svāmi chi parākram dāva.  
jhā sane li-hā vaye b-s than jhāya juko mār. dh-ṇ dhāyāva  
chotaṇi. thanaṇi li rājā vanaṇi ||

thana Mahānagar dhāyā nān nagar cha-guri dāva thya  
nagaras du dhāyāva rājagṛhaya kos coḥva cunaṇi thya b-s  
thya drāyā rājyā huyā-can jhyālan ko sor vava thya  
rājī-cā khaḥāva thya rānī bhārapā gathūṇ sunḍar bhīn  
mī-jaṇ thathīn puruṣ rātasā jī mahādhīgy dh- dhāyāva  
soyāva coḥ b-s rājā cāyā dṛṣṭiva rānīyā dṛṣṭiva cūr rāk  
juro thya b-s rānī-cānaṇi dhāraṇi bho sakhi hūṇ-hūṇi 10  
mī-jaṇ cha-hūṇa boḥāva hiva dh- dhāsyāṇi chotaṇi. thya  
sakhi vaḥāva rājī-cā sar-taraṇi bho mahāpuruṣ jī-panī  
rānī honakar hara vāyo dh-ṇ dhāyāva boḥaṇi yāḥāva  
rānī nāp rācakāva hītaṇi. thana rānī dhāraṇi bho mahā-  
puruṣ chi khaḥāva jī man vaḥ chalapol jīn puruṣ yāya 15  
bhārapā chiva jva thithī māyā tasyaṇi — — — tiri puruṣ  
juyāva sunānaṇi ma khaṇakaṇi kothās cunaṇi ||

cha hūyā dīnas thya rānī-cāyā khvār cat ma kaḥāva  
rājī-cān nanaṇi bho rānī-cā thana chan khvāl cava ma  
kau gathya khava dhāyāva rānī-cānaṇi dhāraṇi bho 20  
mahārājī-cā jī babun melu rājyāta kaḥ pule māl. thanī  
kār vayiva thū-gulī kāranas duhkh cāsyāṇi coḥā dh- dhā-  
raṇi thvate kha nāḥāva rājī-cān dhāraṇi bho rānī-cā chan  
babu-ju boḥāva hiva jīn nāp lāya dhāyāva rānī-cā vaḥva  
dhāram bho babu-ju jike mahāpuruṣ cha-hūṇa vava du 25  
chalapol nāp lāya dhāraṇi nāp lā-hūṇe dh m dhāyāva  
thya rājā mahāpuruṣ nāp rāk rājān dhāraṇi bho mahā-  
3\* puruṣ cha su juyiva ganayā khava chi nām chu chu  
nimittin jī nāp rāya dhāyā dh ṇ dhāraṇi rājī cān dhāram  
bho mahārājī jī juyiva Bikramādity rājyā jyeṣṭh pur 30  
Bikramakeśari jī dh-ṇ dhāsyāṇi thithim thithim satyaṇi  
yāḥāva saty yācakāva bīśās kha hlātaṇi ||

(thu-gū thāyas rānī-cān dhāraṇi bho babu-ju thva jita  
 puruṣ yāya julo dh- guptan bonāva tayā pya hnu cyā hnu  
 dasyam li ja khvār cava ma kan svayāva dhāraṇi bho  
 rānī cā. chan chu duhkh jura chan khvār cava ma kan  
 5 dh m nanam thana jin dhāyā khava khye thani babujuyā  
 meba deśayā rājān kar kār vayiva ma birasā hatār kar  
 vayiva dh-m dhāyā thathyaṇi thukā ji khvār cava ma kan  
 dh m kanā thana rājān dhāra ama thya rā julasā chan  
 babu-ju jñāva mu mvāle dhāyāva jin mār thya yatn yāya  
 10 makhā chan babu-juyāke ji nāp rācakāva dh- dhāram  
 than meba dūt chuyā hayā bho mahārājā chalapol darśan  
 yāya dh- mahāpuruṣ cha hma vava du dh dhīyā thana  
 rājān dhāraṇi jiva kṣe bonāva hiva dh dhāyāva Bikra-  
 makesari nāp rācakāva biram ||  
 15 thanam li kha bu juva juro ) thana rājān dhāram bho  
 Bikramakesar chāya chu dhāva ji mahā dhamdā juro  
 thani gathya jāve sye dh nanam thana Bikramakesalan  
 dhāram bho mahārājā chalapolas chu dhamdā julo ji  
 hnavane dhāva jin phako upakār vāya makhī thana rājān  
 20 dhāraṇi paradesayā rājājāta bars patim kar thane mār  
 āva thani dū ghāt juro thva kar thanāva ma birasī hatār  
 kar vayiva āva chi-ji samadhār gathya vāya māi dh  
 dhāyāva Bikramakesalan dhāram bho mahārājā chāy kar  
 pure pure ma mvār hatār phava ma su rā rājā janm  
 25 juyāva ama thya pararājān ko nyācakāva cone rā jirasā  
 phunyāva chova ma jirasā butasāṇi buk anek samy dako  
 munakāva śāḍa kisi bapāyak paramān dako munakāva  
 samast śāstr astr tīr rācakāva con b s paradesayā rājān  
 dūt chosyam hiva || bho mahārājā ji-panus juyāva jñā  
 30 sadīyā thyaṇi kar kāyākar hara hiva dh m dhāraṇi ma  
 birasā hatār kaya dhāram thathya nvāuāva conā b-s Bikra-

makeśaḥ du bhānāva dh-m. chinis ebu kba hlānāva conāva  
kha ham ma du huni cha panis rājā bamś khatasā. juddh  
oya mār. jī-pani kṣatriy parākram datasā hatār phaya  
āma-thya dhāyām chāy jñāya chāy biya dh-m Bīkramake-  
śaran hataḥkāva ehotam. dūt vava-pani thvate kba nēnāva 5  
lī-hā vanaṃ lī-hā vanāva samast br̥tānt kanam ||

thana thva rājyā nugaras at krodh juyāva dhāram. de  
jiva kṣe dh-m deśas nāp sim-hājan coyakāva paramān  
maṃtrī deś-katak sakale saīny-lok sakalyem munakāva  
śastr astr samast mālako tār rācakāva kisi śada gayāva. 10  
pāyake saīnyanaṃ licakāva nighatan pi bhānāva mahā  
yuddh yāya dh-m batār kal vava thva deśayā samīpas ma  
thyam-tole sumukam conāva deśayā samīpas thyanāva  
thva Bīkramakeśan śada gayāva saīny-lokan licakāva  
vanāva mahā yuddh yāk aneg katak mocakāva thva rājā 15  
pbunāva ehotam thana bhākhāyā kabul yātam. bhāpā eban  
kāyām thyam jī panita kal biya māl dh-m bhāśā yānāva  
ehotam thana Bīkramakeśalayāta jātrā yānāva rājagharas  
du-ta bonāva hmyā-ca kanyādān biyāva sukhan conam ||

thana pya hnu cyā hnum lī rājān dhāram bho chi 20  
rāni cā sadākhāram chava nāp conāva kāry ma sīdhu chan  
babu-juyā duḥkhi kaṣṭ phene dhuno jī thava babu juyā  
duḥkhi phene ma dhuma m bahukusum svānayā kāry  
vane yān vayā. jī vane dhāyāva rānin dhāram bahuku-  
sumāvatī svān gana kāya suyām gamy ma du athāhā 25  
samudr gathye pār yāya phayīva athyanam chalapol  
mahāparākram thvalam bi jvā huni ri-hāṃ bi-jyāya b  
juḥo juḥe bi jyāya mār dh-m dhāsyam bidā biyāva cho-  
tam ||

thana Janbūdīp dhāyā deś thyanan thva deśas du 30  
14\* hāyīva rājīyā che kos conāva conan bhun phales conā

b-s rājyam tapam humnunam khoram mahā utpāt juyāva  
 thva Bikramakeśalin kautuk cāyāva dhāram bho chu  
 pame-pani thva deśas chu juro chān khola dh m nanam ||  
 thana misā cha hmasen dhāram thva deśayā rājyā hmyā-ca  
 5 sila āva thva sik uya mu mvāva deśayā dakṣinadigas  
 banas vānam tāthye thana rākṣas vayāva nar vayiva deśas  
 utpāt juva chān dhārasā sanān vane b s thva rākṣasan  
 lināva nayyā bhayan deś katak jūāk dh m misān Bīkra-  
 makeśaliyāta kanam || thvate brtānt kha nenāva thva rājā-  
 10 cān hneo rākṣasiniyāke kayā hayā-gū kaṣṭapād lakāman  
 hnānāva tārapatr khadg kāyāva simā kos conāva svayāva  
 conam ||

thana thva rānī-cā sī thana haro thana dakṣinadigas  
 musānas conāva mārakva karni yānān vānam tāthu julo ||  
 15 thana sadāyā thyam rākṣas vayāva tava śabdan hārāva  
 bosya vayāva sikayā hna'one conāva gā ulīva svayāva  
 thva rānī-cāyā sarbāṅgi tvayāva gamgā cāmalaṇ gārāva  
 mvācakāva svataṇi hanom jamunā cāmalaṇ gālāva syānī  
 thana rākṣasan naya tenāva b s thva Bikramakeśalin mahā  
 20 krodhan tārapatr khadgan pāraṇi || thva b s rākṣas jūānāva  
 cāmalaṇi nī phūṇi vānam tāthīva bisva van jula ||

thvanṇi h thva Bikramakesali rājān thva sik hma  
 rānī cāyā sarbāṅg toyāva gaṇgā cāmaraṇ gārāva utthvaṇi  
 mvāk hanvaṇi jainunā-cāmaraṇ gārāva syānā thana gān  
 25 tok puyāva cha bhūn sumukhaṇi conam ||

thana nā svāyāva rājān socakar hva thana mājān-pani  
 cūkr cikraṇi svayāva thva rānī tayā thāyas svar vaṇā b-s  
 thva mahāpuruṣ khaṇṇīva dhīraṇi bho mahāpuruṣ thalū gū  
 bhūy du thīyas chu dh- conā dh-ṇi nenam thana mahāpu-  
 30 rusan dhīraṇi bho mājān-pani cha-panis jṇam jainunāṇṭar  
 bhīva ma dayakaṇi jin rākṣas mocake dhūno āva sundari

<sup>b</sup> mivācake phatasāṇi. jīta biyu rā | dhār huni dh-ṇi cho-  
tan ||

thiva dūt-pani choṇā rājyāke vañāva dhāram bho  
mahārājā atī āścary kha chatā ṇaṇāva vayā dakṣiṇ sama-  
svānas coṇ-hma mahāpuruṣ cha-hmasyen dhāra jhi-jhīs 5  
ṣatru rākṣas mocake dhuna. āva thiva rānī-cū siko mivācake  
phatasā. jīta biyu rā dh-m ṇen huni dh-ṇi jī-pani chosyam  
hala punarbār li-sal biya mār dh-ṇi gathya li-sal biya  
dh-m bimati yāsyam li thana rājā tvam ras tīyāva biya  
makhā kāva dh-ṇi harṣamān yāsyam li-sal kan vanam || 10  
thana thiva mahāpurusa rānī-cā mivācakanī tayāva nānā  
ānand kha hlāsyam coṇāva hanom jamunā-cāmar gārāva  
syānam tayā b-s mālān panī vayāva li-sal kasyam dhāram  
bho mahāpuruṣ kā-hune dh-ṇi rājān ājñā data dh ṇi  
dhāyāva thiva mahāpurusa gamgā-cāmalan gārāva mivāca- 15  
kam taram thiva b-s aneg lok vayāva jātā yānāva deś  
du-ta yānāva ānandan rānī cā byabahār yānāva sukhan  
coṇ julo ||

thvana li pya hnu cyā hnu lva thiva Bikramakeśalin  
dhāram bho chī tiri cha mṛtyu juva-hma punajanni yāya 20  
dhuno āva jī babu-juyā kāry vayā bahukusum svānayā  
upadeśanā nī vane dhāyāva rānī-cān dhāram bho puruṣ  
thathim-hmā prānadātā puruṣ jīn gathya tol te chin tor-te  
ajogy chin tor te jurasā hnāpāyā thyam ji prān li kā-huni  
dh m khoyāva bimati yātam thana rājān dhāram bho 25  
rānī-cā ama thya rā julasā ri-hā vaye b s ji vayāva jī gū  
rājve bonāva yane makhā dhāsyam bodh yānāva tāthāva  
bahukusum svānayā upadeśanā vanam ||

thana mahā durg banāmtar thyanāva samudr ruva thiva  
samudrayā itā thitā amī ma du thana kātāpād-lakām 30  
kāyāva hnānāva samudr itā svasyam boṣya vañāva itās

jut vanam thana bahukusum svānayā lhāy ujh īnas thyanap  
 thana ujhānan pi-hā vayāva Babukusumābahin dhāram bho  
 mahāpuruṣ chī su juyava chāy thana | vayā bho mānuṣy 1  
 atī āścary gathiva vayā sunān bonāva hara cha su khava  
 5 ganam vayā dh- dhāram Ihva rājān dhāram bho sundarī  
 ne-hune ji rā jurasā Jambūdvīpayā Bīkramādīt rājyā kāy  
 thukā ji camā jun hat yānāva bahukusum svān kāl vayā  
 dh m dhāyāva Bahukusumābatin dhāram bho rājā-cā  
 bahukusum svān ji thukā dhāyāva svān nī phol yava  
 10 dh-m biyāva dhāram bho mānuṣy huni huni dh m dhāram  
 thana rāksasayā lhāy Ihva ujhānas Indrayā rāksasan piya-  
 kāva tīla ji dhālasā apasarā thukā dh m dhāyāva rājā cān  
 dhāram bho Kusumābati ji kalāt ma dū chiva jiva bibāhār  
 yīya nuyo dhāyāva Bahukusumābahin atī harṣamān yānāva  
 15 huerā Kusumābatin dhāram ama thya lā julasā bisvās bi  
 huni dh m dhāyāva thutūm bisvās biyāva nī hūma mahā  
 sukhan kriḍā yānāva conam ||

cha huuyā dinas thva rāksasan nanam bho Kusumābati  
 thanivā rītris manṣy na vava su vala dh m nanam  
 20 kusumābatin dhāram bho ajī ju lharthūm athāhī samudr  
 pār yānam su vaviva sunum mā khate dh m kusumābatin  
 dhāram bho rājā thva rāksasan manṣyayā na vava dh m  
 soi jiva chi-ji bisva vane nuyo dh m Kusumābatin rājāvāta  
 dhāram thvate samadhīr vānāva nī hūmam bisya vanāva  
 25 samudr thutā thyanakāva durgābhānam vava b s hnāpāyā  
 rānī rū manāva rājā Kusumābati sahit rānī cāyā che vanā  
 thva rānī cīn rājyā carapakamalas bhok puyava bonāva  
 vanam || aneg pīn pakavān hūmā cyākāva ādār vānāva  
 hnāpām sambhāṣan yānāva conam ||  
 30 thana pya hūm cyā hūm hva rājīn dhāram tā dato ji  
 babu jvā jvā vavā ji babu ji gathiva con khe dh m rānī-



cāyāke belā phonā thva rīnī cān dhāram bho prabhu  
 prāṇadātā ji sikhma mādāku hma chalapol hi jyātanāva  
 ji mā bonāva chīy dh m sva-hmam nāpam vanam aneg  
 bastu bhīv jvanāva sva hma nāp vanam ||

thvana ri mahī nagar cha guli thyanāva hnāpāyā kha 5  
 ru-manāva thva desas sva hmam du hī vanāva hnāpāyā  
 kalāl ru manāva kalālayā ches du hā vanāva bicār yātām  
 hanam kalālām bicār yātām bho puruṣ bi jvāya dhuna rā  
 bi jvā hune dh m li cāyakāva caranakamalas bhok puyāva  
 tale thā hā bi jvācakāva nānā upabhog yacakāva ānandan 10  
 conam ||

thnam li pya hnu cyā hnu hva thva rājān dhāram  
 bho chi strī ji lathya cone ma suto babu juyā uddeśanī  
 vayā āva ji babu ju galhya con khye dh m dhāsyam bela  
 kāyāva vane lenā b s rīnīm dhāram bho prabhu svāmī 15  
 chālapolayā bīśvāsān ji conā ji nāpam bonam yane mīl  
 dh dhāsyam pva hman nāpam vanam thanā ras vavā b s  
 Bhojapuri dhāyā desas thyanāva hnāpāva kalāl lu manāva  
 thva desas du hā vanāva kalātavā che du hā vanāva dhī-  
 ram bho chi strī chu yānā dhāsyam bicār yānāva ānandan 20  
 sukhan conī b s thva Bīkramākesari rājān dhāram bho  
 chi priy ji lathya cone mā khato babu ju gathe con khye  
 dh dhāsyam vap dīnā b s rīnī cīn dhāram bho prabhu  
 svāmī ji jibavī nāth chalapol bi jyāsyam hi ji gana vane gana  
 cone dhāsyam samast dravy sahit yīnāva dhāram bho priy 25  
 bhu svāmī chalapolavā bīśvāsān ji conā ji nāpam vavā  
 dh dhāsyam nā hman nāpam vanam

thana lās bīs vavata gvasār yānāva nā hman munāva  
 conī b s rājān dhīram bho chi kalāl priy āva chi jis thūthi  
 bīśvāsān ekasatīram yīnāva vaye dhunā āva gnam gu gu 30  
 thīsam mā juyā kīle julasī ji mpti julās thva gaṅgī cā-

malan gārāva mṛcāke jiva dhāsyam kalāt-panita kanam  
jamunā-cāmalan gārasā mṛāk-hma sik mahā mahā bhay  
datasā thva kāṣṭapād-lakāman hñānāva bosye vane jiva  
dh-m samast kanāva talam ||

- 5 thvayāṇi satī ṣu-nu nā-hmam vanā b-s kijāva bhākhā  
yānam tāthā thāyas dvakās thyanāva kijā nāp rātam thana  
kijāva nāp conāva dhāram bho chi dāju chan babu-juyā  
bahukusum svānayā kāry on ma su kham pīl bhot kham  
sval jula pīl-bhot gva-hma jvanāva bi-jyānā dh-m dhāyāva  
10 neñāva dājun dhāram bho kijā-ju jin rā julasā babu juyā  
kāry vāyā khava dhāyam teva ma ṣu dhāyam teva chan  
gathye khava dhāyāva ji thva khan rā dh | dhāsyam nānā  
prakārayā svān kenāṇi thana dājun lāpā dāyāva hnelam  
gathm-gu āscary are kijā āmo bahukusum svān ma ṣu  
15 thva khan rā bahukusum svān ma su thva khan rā ba-  
hukusum svān dhāyā gñ pratvakṣanam kenam / thana kijān  
bhārapā gathm gñ āscary āva jin chu khvālan babuvā khvāl  
svāya dhāsyam aṇḍor vāsvaṇi conam || thana kijān pāp  
ātmā jāyapāva bhārapā thanivā rātris hnel tsāpuris dājun  
20 syānāva thva svān kāvāva che vane babu juyāke jay kāva  
prasād kāva bhārapam jāgati vāṇaṇi conāva rātri juyāva  
dājuyā hnel vara pīl-bhot panī pva-hmasavāṇi hnel vava  
b-s jamadaran svāyā dājun svāk julo thana cā huasam ba-  
hukusum svān jvanāva besva vanāṇi |  
25 thana na sauāva rāni-cā cha huasen var tā bho rāni-  
pani da-hume hume dh m thanāva soranāsyam puris sik  
svayāva mahā bilāp yātup thana Kusumābatin dhāram  
āsyā āsyā khoya ma tele jhi-jhis upāy ma du rā dhāsyam  
gūṇgā-cāmalan gārāva mṛcāke jiva dhāsyam gūṇgā-cāma-  
30 lan gārāva mṛcākāva conam thana mīlako sambhāsanā  
yānāva thananāṇi gaman yāk || bāsanaṇi bās vāyāva thva  
rājy thyanakāva rājyā prajāyā paramānayā samast lok

muhāva la svar varanṇi thana mahā jātrā yānāva thava  
rājy du-hā vañhāva habu-juyā caranas sebā yānāva conaṇ  
thana habu-jun dhāraṇi. dhany dhany Bikramakeśal. habu-  
kusum svān kār vane dh-ṇi nigikār yāk-hma thavata  
kalāl khaṇi kār vanaṇi dhany dhany cha dh-ṇi hātaṇi 5  
thana Bikramakeśal mahā dukkhan conaṇ ||

thana li habun kijā-hmavāla dhany prasād bilam. bho  
Bikramakeśal chan kijān bahukusum svān hayāva ji  
ndhār yāta chan ji kāry van ma su chan thavata kalāl  
vana ji putr dhūva kijā-hma dhinṇi ma du dh-ṇi dhāyāva 10  
Bikramakeśal dukkhan conaṇi kijā-hma rājā yāya dhās-  
6<sup>o</sup> lunu Bikramakeśarin dhāraṇi are | vīrnay ma du habu-jū  
kijān hayā svān sunān hala thatthiṇi gū mahā dukkh  
siyāva mahā samudrayā itās vanāva rāksasayāke kāyāva  
jū kenā thana kijān dhāra bho chu dōju chan habu-juyā 15  
npadeś habukusum svān kār van ma su khaṇi pti bhot  
khaṇi mār jula dhāyāva jū thva svān ma khu rā bahuku-  
sum svān dh- jū kenā thana kijāyā khvār cava ma kaṇ-  
syam conāva hanāptaras rātriya samavas ja syāāva jla  
havā bahukusum svāa jvanāva cānaṇi hīsye valaṇi || thana 20  
jū kalāl-panita *samyabani-maṇṭre* vanāva tayā du thva  
maṇṭran ji mvaekāva jib uddhār yānāva ji ri-hā vayā  
āva kijān hayā svān ra chivā ran hayā sukhuri svān jū  
rā jurasā mā tapam lya *phānam* hayā *chalaporan*  
thvayāva śaritas yako chva dh-ṇi babu juyāta dhāram 25

thana babu hma rājā atī kautuk cāyāva dhāraṇi ga-  
ttup-gū āścary-kha hlāto sik-hma gathya mvaṇṇaṇi vayā  
svān cha phol mahā dullabhā mā lapaṇi hayā dh-ṇi ji  
heyake tenā rā dh-m dhālaṇi thana Bikramakeśalinam  
dhālam bho babu-jū phatasā gathya khava ma phatasā 30  
thva rūjyan pi tināva chova thana babunaṇi dhātaṇi ale

jy eṣṭi putr Bīkramakeśali phalasā thva rājya chanata dhālam  
ma phatasā dhikkār dhālam

tbana Bīkramakeśali rājānam kebaly Kusumābatī bon īva  
toyu gān puyāva tayāva lu catākan dāyāva thana babu-jum  
5 camī-jum kujā-jum bonāva dhālam bho babu-ju dhāsyam  
toyu gā nlāva kenam thana dīhyasugamdh pusp toyisya  
hojakāva kenam ya-tole thvayāva ānandan chuk julo  
thana babu rājānam dhālam bho putr dhany dhany cha-  
thum putr ma du khava āvanam hyā rājyam dhanam  
10 bastubhāb dayāva cokvam chanata julo dh- dhāsyam  
Bīkramakeśali rājā sālāva mahā sukhan conam Padmake- 1  
śali kujā ju duḥkhanam conam ||

bho rājā Bhojadeb ne hune thatbina parākram thulasā  
thva simhāsanas cha cone leva dh m putrikā cha hma bosva  
15 vanaṁ || 4 ||

## IV

punarbār putrikān dhālam bho rājā Bhojadeb nao

Bīkramādityayā kāv Padmakesali nām rājaputranam  
babu juyāke bimati vāk bho babu ju chalapolasven āmo  
20 kha tyā chiya teva khayakam tyā chutasā satvabāci juro  
ma khayakam tyā chulasā mahā pāpan puniva dh m kāyan  
babu-juyāta hītam || thana bānānam kha ma uvānāva thva  
rājī cān bhārapā āva thana conāva chāy dh m deśāntar  
vanam ||

25 tā-kālam deśāntar juyāva cha hmuṇā dnas thva rājā-  
cān bhārapā āva ju babu jun uthyanam kha tyā chuk rā  
ma chik rā kha dh-m thava rājyas ā-hā vayāva thava  
babu-juyā caritr sol vanaṁ thana bauṇyāyā prasātas conam

yīya dh m dbāyava jī ghalasā sarbasam cha panita lava  
hlasyaṃ tayā mā khu lā thathuṃ gu pahal julanyāva jī  
sarbasam phuyāva julo dh m mahā duhkbanam conam ||

- thva b s līhu hmanam dhalam ava chi jī thathya cone  
5 ma khuto dhakāva rajasabhās vanāva phe rat vane dh  
dhasyam rajasabhā vanyāva paragamiyā hnevane vanāva  
hlataṃ bho chi sahhāpāti sahhilok jūmis kha nyasya  
bījya hūm dh bimati yatam hho sabhalok thanyī rātris  
jī puruṣ huethuyā pāl tham su lha hnapam jī kāy l hval  
10 buyakāva sa chenyaava thyanam tathava lamkha kal vanyā  
lī hūm vajāva svayānam kay sinīva conam thva jī kāy  
syīta mebanam ma khu huethun syāḥ nisevy khava  
thvayī bicīr yīya māl dh m dhālam thvate thvayā kha  
nyanyāva cha bhun tayīva hano huethu hma bonāva  
15 nramam ay misījan līhva moca chan svanī khava lā  
gathya khava dh dhīyīva thva misān dhalam bho chi  
pame sahhilok panī thva moci jūnam svāna dātasa | deba- 18  
nam dharmānam siva jī mocinam vya moci ma khu lā  
ay i mocinam jī moci mā khu lā dh iyāva cha digas conam ||  
20 thvanam lī līhu hma bonāva sabhanam dhilam ay  
misījan jī panisen tyī chya dhuna dh m hātān va cha  
panī kha nane dhuna chan chīlas i mbastran conava thva  
sabhā sva cākar ule chīlasā chan kha khava julo ma  
chīlāsī chan kha ma khu dhāyīva thva musānam dhālam  
25 vathya julasīti chīlī kbe dhāsyam conam hramam thva  
misī cha bhun tyīva huethu hma bonāva sabhānam dhā-  
lam bho misījan chūmī kha tvā chya dhuno cha mbastr  
vīthīva thva sībhī sva cīkal ule chīlāsī cha tyīk ma  
chīlāsī cha buk dhīvāva chra hūm chālī dh m dhīvāva  
30 namam thva b s huethu hramam dhālam bho sahhilok

pīl yāya amā thya jukva data lā mebatā ma du lā phāt  
 ile eikan bāle ghat vāle lamkhas dune ma du lā || āmo-  
 guli jukva yāya māl dh- dhālasā yathyanam mā chālā  
 yathya vī-hune dh m dhālam thana lithu bonāva sabhānam  
 dhālam bho mīsa-jan chan chālasā āva telo dh- dhāyāva 5  
 thva mīsān gā lan janī tol tāva patāsiyā cot sāle ten b s  
 sabhālokan hātam bho pāpīṣṭ nilajyā mīsā chan lajyā mu  
 mvāl lā chan patāsi toya ma te chan saty svaya dhuna  
 cham kha ma khu kha julo chan adharm julo dh m  
 hānyāva banīyā bonyāva hātam ay banīyā āma lajyā ma 10  
 du mīsā asaty kha hlak mīsā chinam pī tinam choya māl  
 dh m hānyāva pī tinam chok julo ||

thva b s banīyāyā ches con hma saṁnyāsīnam sabhās  
 vanyāva babu juya bnevane conyāva dhālam bho chi  
 babu-ju chalapolasen satyanam tyā chik dhany dhany 15  
 babu ju thva banīyāyā lithu hma kalātayā levalanam hnu-  
 yāva syāk khava thatum bma pāpīṣṭ mīsā āmo thava  
 dokh yānyāva hneṭhuyata pāl yāk hma āmo ay babu ju  
 chalapolasyen jī sīva lā ma sīva lā jī juyī chalapolayā  
 18<sup>b</sup> putr Padmakeśalī thukā jīnam chalapolayā caritr sol | 20  
 vayā dh m dhāyāva babunam kāyayā khvāl svayāva rājā  
 Bīkramāditya barṣamān yānāva conam thvanam lī banī-  
 yānam hneṭhu hma kalāt jvanyāva thava che vanam thva  
 rājānam thava putr Padmakesalī thava che bonyāva  
 sukhanam conam || 25

thatu hma rājāya sūphasanas cha dane ma teva dh m  
 putrikā cha hma bosye vanam || 5 ||

## V

punarhār putrikā cha hmasen dhālam bho Bhojadeb  
 rājā jī kha ne hune dh m dhālam

30

thana cha gulī nagar dāva ihva nagalayā nām Sīmanla-  
 kapurī dhāyā (thva deśayā rājā Ratnaketu thvayā kalā-  
 tayā nām Madanābatī thvayā putr ma dāvāva manas  
 duhkh juyāva likhsake nenāva mahādeb hvam pūjā  
 5 yātam thalhyanam mocā ma du cha hnuyā dinas ) thva  
 deśayā oya mahi cha hma du thva malin rājyāke bimati  
 yāk hho mahārājā chi ps ujhānas svān šuro gathya yāya  
 mār dh m dhāyāva rājān dhāram bho mahi chan hucār  
 yāva rālasā cham yathya yāva dh m cholapāva chotam  
 10 thva malin taman vanam khanāva rājā hmrāva conam ||  
 thana rātri juyāva rājān mamtrivā hnaone dhāram bho  
 Buddhībar mamtri thani ji chi ni hmam vanāva malin  
 gathye conam khe sol vane nuyo dh m dhāyāva mamtriva  
 rājāva ni hma vanam thana h jak svayā b s thva mahnam  
 15 khu vara ham tyanāva barā kāyāva huānīva rājāva  
 nugaras kayāva mrtvu juram thva malin hvāna vavāva  
 voranāsvam ihva rājā sikhānāva thva mahi bisva vanam  
 thva mamtrinam thva malin sar tāva bodhi yātam bho  
 malin chan suyā hnavaone dhāva ma te āva chu vāva  
 20 chan rāhātani vane māva-hma chan doṣ ma su vavā  
 dosanam vanam āva cha thanam nisyam rājā yāva dh m  
 hānāva sikhā hma rājā anam tu thunam tāthāva thva malin  
 thva che bonam havāva rāmyāke vanāva rāni hātam  
 bho rāni chalapol rāni juva yalasā ji bacan nava dh m  
 25 hātam || chi-ji rājā julasā hmege | sito thana mahivāta  
 dhāva kha sakaleim mamtrinam rāni kanam bho mahārāni  
 jinam chalapolayāta svān dayakam tayā thva svān šura  
 dhāyāva rājānam dhāla chan lātasā syāva dh-m cholapāva  
 chotam thana rājānam h bonam yanyāva sol h jyāta  
 30 thva malinam khu bhālapāva balānam kavakāva syāto ||  
 āva thva malin rājā yāva māl dh-m rāni hātam rānīnam

ājñā dayakalam bho maṃtri chin gathya bhūn athya yāva  
 dh m dhāyāva maṃtrinaṃ dhālam chin dhālasā rājye laṣa-  
 lape nimitṭinaṃ thva kūrṃ yānyā dh dhāyāva thva maṃtri  
 kothās surāva tala sunuṃ juya cone ma dayakaṃ talam ||

thathya la chi ni rā sva rā pi lī cyā lā vanvāva prajā 5  
 munyāva bhūmatī yātā || bho maṃtris ne ji panis rājā nāp  
 lāva gathya ma dato chān chu julo ji panis sukh dukkh  
 hlāya thās ma du dh m prajā lok nvāk thana maṃtrinaṃ  
 prajā lok hātā bho prajā lok-pani nya hune chu jis rājā  
 julasā ma chin pi hī ma bi jvāk āva din svayāva juḥ 10  
 pi hām bi jyāyava dh m bodh yānaṃ chotāṃ thana cha  
 hnuyā dinas din svayāva prajā munakāva pasthān dya-  
 kalam || thana grāmayā paramān tos nām kānyāva thvayā  
 nām thva thva dh m maṃtrinaṃ samastāṃ senāva tava ||  
 thana lokan dhālam thva rājā julasā malim thya con dh- 15  
 thithuṃ nvātāṃ guh chināṃ malim khava dhātāṃ guh  
 chināṃ malim ma khu rājā khava dhālam thathya prajā  
 nvānyā co con thva malinanam tā kīlam rājy yāk julo ||

cha hnuyā dinas thva malinam dhāram bho maṃtri  
 ehan ji gathya sibā ma dhāyām dh m dhāram ehan jita 20  
 svā dharasā ji rājyes cova svā ma dhālasā ji rājyes cone  
 ma du dh m pi tñāva chotāṃ thana maṃtri mahādūkhkha-  
 nam vanaṃ thana samudrayā tīras tīlam tīram vanyāva  
 tava samudras atī bhūn camp svān na svāk khanyāva thva  
 maṃtrin kāyāva svāo cha phol jvanyāva punarbār ji 25  
 maṃtri juya dh-m rājāyāke du talam thva svān kāyāva  
 19<sup>b</sup> rājānaṃ dhāyā gathimna āscary svān dh bhālapāva  
 thamanam chulam || chus tunuṃ thva rājā taruṃ juyam  
 vava thana rāninaṃ dhālam bho rājās chalapol thathimna  
 taruṃ julo ji thathimna jithi ji julasāṃ chalapol thvam 30  
 conake chalapolan chunya guh svāo jīlam kāyakal chova



dh-ṃ rājāyā huevane dhālam thana rājānam maṃtrī  
bonakal chotam || thva rājānam maṃtrīyāla dhālam bho  
maṃtrī chan hayā-ṭhīṃna svān kāsyam haya māḷ dh-ṃ  
dhīyāva mahā duḥkhan svān kāl vanva julo ||

- 5 svān kāl vanyā b-s maṃtrīnam dhālam gathuna kautuk  
āścary thaman yānyā rājīnam thavala cel yāk gathuṃ gu  
duḥkhaḥ māḷmā dh- dhāsvam vanvā b s parbat cha guḷi  
lulaṃ thva parṭhalayā samīpas dalaṃ cha guḷi dasyam  
con thva dahas Mahādeh cha hma dasyam con thvayā  
10 huevane nau jyānyā trīṣṭhī cha guḷi dasyam con thva  
trīṣṭhī thva māḷmā thva thva thamanam thasal pāsyam  
con pṛāthm trīṣṭhī cāvakam con gu thva maṃtrīnam  
khanvā maṃtrī kautuk cālam thva māḷmā gathya  
thana vala bhīṭapīva svasyam conam || thva h s ākāśan  
15 sū lāva haya bho maṃtrī jī kha neva dh-ṃ dhālam bho  
chu chu kal panu su jivva dh-ṃ nvanam thana Mahā-  
dehanu dhīlam bho maṃtrī jī lā julasā Mahādehī thukā  
cha chīṭ vayā jin cha kane nava āmo mṛṇm jike tapasyā  
vānyāy phalanaṃ thu guḷi lokas rājī jula rājā stri bhog  
20 vīlo chru vānyānam rājī jula mṛ klu chī h hā vānyā  
thva mṛvāṭ sīvā dhīva thva b s cha māny vānyam  
tīvva dh-ṃ ājñī dayaku gu mṛvāva thva maṃtrīnam  
khaḥ bhīṭapīva h hā vānyā cam svān cha phol jva-  
nyāva valam ||  
25 thana che thivānyāva thva rājyāke vānyāva rājā tvam  
nīp līnyāva dhālam bho rājī jnam vānyā rājā ma klu  
kluṃ dh-ṃ thva dahas con kha smastam kanyāva rājī 2  
pradakṣīṇ vānyāva bhuk puyāva prārthitā yānyāva svān  
cha phol du talam pṛthak thva rājīnam dhīlam bho  
30 maṃtrī gathya cha māpā chan rājyes cū yānyā athvam  
yānyam cova dh-ṃ dhālam ||

bho rājā Bhojadedb nya-hune thalhīmua rājāyā hatālas  
phunyaṃ con-hma rājāyā simhāsanas cha dane ma te  
dh-m dhāyāva putrikā cha-hma boṣya vanam || 6 ||

## VI

punarbār putrikā cha-hmanam dhālam bho rājā Bho 5  
jadedb ji kha ma namsyanī simhāsanas dane ma te

cha guli nagaras Bikramādity rājāyā kalāt ni-hma du  
thyāk-hma cha lavatini cha bma thana cha hnuyā dīnas  
lavatininanam rājāyāke chonyāva dhālam bho rājā ne  
hune chalapolas rāninam chalapolayāke vāsai yāvino 10  
dh-m chonyāva thva rājā tam cāyāva thva rānī cā pi  
tinyāva chotam thva rānī cānam dhālam Hari Hari jin  
yānyā aparādh chunu ma du āva ji gana vane gana conya  
dh m ana vane he ma siyāva thva mantriyaāke vanyāva  
khoyāva conam thana mantrinam dhālam bho rānī chala- 15  
pol che li hām bi jyāva ma te jike bi jyā huni dh m dhāyāva  
du bonyāva talam thana mantrinam dhāram bho mām ale  
strī cha-panisenam thva rānī du dh- suvā hnevane kane  
ma te dh m hātām blunaka nake tvaṃke yāva dh m  
hānyāva talam || 20

thvanam li pi lā cyā lā dasyam li kobivā natuvā  
pyākhun huvakal vava thva rājānam natuvā pyākhun  
huva hma misā khanyāva birah cāvam ma chui julo  
thana thva rājānam mamtrī hānvā bho mamtrī kha chātā  
gathva yāva natubā misā jan khanyāva vavāke atī man 25  
van thva misā nāp lācake māl dh m dhāyāva thana  
mantrinam dhālam bho mahārājā āmo khās saṃdeh  
kāsyā mu mvāva chalapolavā sebak ma khu lā ji jin nāp  
lācake makhā dh m dhāyāva bodh biyāva talam tha thva  
matri che vayāva thava katāt Kamarābatī sal tāva dhālam || 30

bho chī Kamarābatī āmo rānī bhvāka samār yācakāva  
 tīva bhūṃ gu hastran tīyakāva tīva juṃ bi-jyāyīva dh-  
 hānyam tī|thāva thaman rājāsake vanam || thana mantri- 20  
 nam rājāsake dhīlam bho mahārājā thamyā rātris chala-  
 5 pol p che bi-jyā-hum dh- dhāyāva rājā harṣamān juyāva  
 conam ||

thana thīva mantri thava che h-hā vayāva dhīlam bho  
 rānī thamyā rātris juṃ bi-jyāyī du-hā bi-jyālanayās chunu  
 dhāya nī te vasapolan dhayā thya conyāva kriḍā mālako  
 10 yākāva chova jūnam hīko kha lu-manakāva thīva lipatas  
 jabāp biya mīl hīnam tīthāva rājāsake vanyāva dhālam ||  
 bho mahārājā mata cyāya dhāya ma teva thīva nyālā pu  
 cāyīva jū mālako bodh yānāva taya dhuna koṭhās bi  
 jānāva mālako ratī kriḍā yānāva h-hā bi-jyā-hum dh m  
 15 nī hmayāta kha senāva rājā bonam vanyāva nāp ācakāva  
 bilam thīva-pani nī-hmam nānā prakārau ratī kriḍā yān-  
 yāva rājā tīvam h hā bi-jyā julo || thana mantrin sam-  
 balsarādīn nākṣetr tīhi bār cosam tava julo ||

thana pī rā dasyam h garbhas dāva hma rājā jāl julam ||  
 20 mahā suṃdar juyam lakṣanānam samyuktī juyam jāl  
 julam || thana rājī-cāyā khvāl khanyāva thīva mantri  
 harṣamān julam thanam nāmakaran yāvala jotik muna-  
 kāva dhīlam bho jotik panī thīva pī chay cāyā nāmakaran  
 vā hūne thīyā sāstray chu enn u guh nām chūva dh  
 25 mantrinam dhālam thana jotik-panīsen svayāva thīyā  
 nām Bīkramakeśah dhāya dhālasā rājyā kāy ma kha  
 dh-ṃ rājyā bhayanam jānāva thīva jotik thūthū khvāl  
 svayāva conam thīva-panī thūthū khvāl svayāva con  
 khanyāva mantrinam dhīlam bho jotik cha-panī chāy  
 30 jūnā rājīnam dard yātasīm pī thukā yāyīva dh m  
 dhāyāva thīva jotik-panīsen Bīkramakeśah dh- nām chu-



vanam thana koś chi dhāle vanyāva li-hā vayāva u  
 lhāyasam conam punarbār hanom paścimasam khova sal  
 tāyāva hanam rājānam sal-tī thana su du dh-m dhāyāva  
 Bikramakeśahnam dhālam bho mahārājā jva nāp sol  
 5 vane makhā dh m vanam li-hāyāva u thāyasam conam  
 punarbār uttarasam khova thva sabd tāyāva rājānam  
 sal-tāva Bikramakeśahni ji du khe dhāyāva sol vanam  
 li-hāyāva u lhāyasam conam punarbār hanom dakṣinasam  
 khova sa|r tāyāva rājānam sar lā thana su du dh m 21  
 10 nenam Bikramakeśahnam ji du khe dh- dhāyāva rājā  
 lam cāyāva dhālam elu Bikramakeśah rātriyā pya pahā  
 vana elu li-salam hava ma phu dh m dhāyāva Bikra-  
 makeśah duḥkli lāsvam conāva klu hnu hnas hnuyā la  
 cha hnumam thvanakam vanam ||

15 thana han elu guli hiva hanavā duvane atin lā hāva  
 simā chi mā dasvam con thva simās sik hma cha hma  
 khāsvam tavā du thva simāvā kos rākṣasini cha hma  
 khosvam con thva khanyāva Bikramakesahnam dhālam  
 bho elu cha su juvava chiv khovāva convī dh m dhāyāva  
 20 rākṣasinihanam dhālam thva sik khāsvam tavā hmi ji  
 prabhu jivava thva ko kāvāva hiva jin mi lēake dhāyāva  
 Bikramakesahnam ko kāvāva bilam thana Bikramake-  
 śahvā tuti lāhī si tolconam thva rākṣasinihanam sik hma  
 lī cat cat phuvāva rākṣasini bhālapāva Bikramakeśahni  
 25 khirgan pūlāva jva tuti līk java tuti pet nanvāva vanam  
 thva rākṣasini java tuti ma dayakāva bisva vanam ||

thva tutis con pūval cha pī kāyāva li hī valam thvayā  
 vā klu-hnu rājivā sabhās con vanam thana rājānam  
 ānam bho Bikramakeśah hingo su khola dhīs tunnam  
 30 jankhas tavā pūval pī kāvāva rājivā hnevane tayāva  
 bilam thva pūval khanyāva rājī atī kantuk cālam bho

Bikramakeśali thva pāyal gana kāyāva hayā dh-m dhāyāva Bikramakeśaliu samast bṛtānt-kha kauāva luugo rāḥśasiniṇaṇi pheyayū tāthu pāyal dh-m kauyāva thava che li hā vanam || thvanam li thva pāyal rājānam rava-tiniyāla bilam than ravaluṇinanam dhāram bho mahārājā 5  
thva pāyal gathimna bṛstuk thva pāyal cha pā du thāyas ni pām dayāva uī pānam luāya māl dh-m dhāyāva rājānam Bikramakeśali bonakal chotam ||

thana Bikramakeśali mantri nī-hma vanyāva dhālam  
2\* bho mahārājā chu ājñā dayakā dh-m neṇnam thana 10  
rājānam dhālam bho Bikramakeśali thva pāyalavā jol biya māl dh-m dhālam thana mantrinam dhālam bho rājā ji kha nasya bi-jyā huui jin mṛ kampsyam tayā thva Bikramakesali chalapolavā kāv tbukā gathya dhārasā chalapolasen natuvā pyākḥun huyakā khunu thva natuvā 15  
khanyāva chalapol bilah juva thva b s ji hnevane ājñā prasann juva thva natubāni jita biva dh-m dhāyāva jin rānī hayāva chalapol nāp lācakāva biyā thva patras coṣyam tṛyā du svasva bi jyā huni dh km dhāyāva bṛtānt kha sakale kanvāva thva chalapolayā putr kāsyam bi jyā- 20  
huni dh- dhāyāva thva Bikramakeśali rājā cā lava hlānyāva bilam || thana rājānam mantriya hnevane dhālam bho mantri dhany dhany mantri chan jit bamś ma du bamś dayakalā āvam li thva rājyam dhanasampatti dayāva col chanata kīva ji bhāgvanam bamś dato dhāyāva Bikrama- 25  
keśalinam dhālam bho bāju thva pāyalayā kāry ji vane julo chalapolasven saty juho yāya māl dh-m dhāyāva bājuyā pālī m pām bhok puyāva vanam thana kāy Bikramakeśali vanyāva rājā kḥovāva conam ||

thanam li rājā-cā tāvne vanyāva mahā tava-dhany ban 30  
cha-guli pulāva vanya b s tava dhany rājy cha guli thyanam thva desavā rājāyā ekaputri cha-hma du thva eka-

putrī Kṛṣṇābatinam sadānam Mahādeb caitr bhaṭāḍ pūjā  
 yāsyam con thva rāninam āsi-khā yānyā thva Bīkra-  
 makeśali purus lāva mā dh m dīn-pratī sībā yāk cha  
 hnuyā dīnas rātris sapanas kenai || thana rānī cānam  
 5 thava māmavā hnevane dhālam bho mām-ju jinam Ma-  
 hādeb caitr pūjā yānyā āva jita bal prasād bila thani  
 thva desas valasā su deśi paradeśi vava hma bho mām-ju  
 jiva vava bibahār yāya mīl dh m māmavā hnevane  
 dhāyāva thva kha sakale māmanam babu-juvā hnevane  
 10 dhālam bahunam thva purus svacakal chotam ||

thana māl juyā b-s pa[salayā phales con hma khanyāva 22  
 rājāyā dūtānam dhālam bho mahāpuruṣ ji su juviva  
 khava thya jita kane māl dh anek prakāranam nena ||  
 thana thva rājā cānam dhālam ji lā julasā Bīkramakeśali  
 15 dh-m kanyāva thva dūt vava hma rājāvāke bonam yanyāva  
 dūt vava hmanam dhālam bho Bīkramakesali dhāva hma  
 thva haya dhuna kāsva biyā huni dh m nāpa lācakāva  
 bilam || thana rājānam dhālam bho Bīkramakesali āva  
 chin ji hmvā cava bibahār vāva dh m dhālam thva Bīkra-  
 20 makeśalinam dhālam bho rājā ji bibahār vāt vayā ma khu  
 ji bājuyā kāry vavā gathva bibahār vāva dh m dhāyāva  
 rājānam dhālam bho Bīkramakesali thana kanyā juke  
 dān kā hune dh m dhāyāva balanam kanyā dān biva julo  
 thana u kvathās juke denvāva misāyā kha karm juke ma  
 25 vāk pe hnu evā hnn dasyam li thva rājā cānam belā  
 phonyā bho bāju ji vayā kāry ma sīdhu m ji vane telo  
 belā bi-hune dh m belā phonyāva babu juvā kāry vanam ||  
 thana durg pāthas thyanyāva atinam tā-hāva simī cha  
 mā dasyam con thva simāyā kos cā yināva conam thva  
 30 simās con jhamgalayī che dava thva jhamgalayā kāy  
 pya-hma dava thva mocā to pe hma pe khet caturhga-

thivanam li thva manuṣyanam thva jhaṅgal-panike belā  
 kāyāva manan bhālapā gana rākṣasini con ana thyanē  
 mā dh m bhālapāva vanā b s rākṣasiniyā thāyas thyanāva  
 conam thana rākṣasini smā-cos khoyāva cou khanāva  
 5 hatāsanam vanāva khaḍgan pālāva pāyal kayāva thva  
 rākṣasini hālāva ākāśas bosya vanam || thva pāyal jvanāva  
 Bikramakesari li-hā valam ||

thva Bikramakeśahā hanam bhālapā thaman bhāhār  
 jānam tāthā rānī cāyā thāyas thyanē māl dh m dhāsyam  
 10 vanā b s rānī-cāyā deś thyanāva conam thva deśas utpāl 2.  
 jva kha nanāva prajā-lok panike nenam bho prajā lok  
 thva deśas chu julo dh m nanāva prajā-lokan dhālam  
 khava khe chalapol nanānam ma bi jānāva rānī cī m  
 miya vane ten thathyam thukā utpād julo dh dhāva gu  
 15 kha nenāva hatāsanam vanāva āsya āsya dh dhāsyam  
 vanāva rānī-cā nīpa līt van julo thva rānī cānam thava  
 puruṣ Bikramakeśahā vava khanāva mahā harṣamān julam  
 thva kha hnu miyam pya hnu to anam bīs jānāva conam  
 thvayām satī kha hnu na sanāva babu jvāke dhālam  
 20 bho babu ju ji babu ju siyino ji vane belā bi hune dh m  
 belā kāyāva dhan sampath hasturath āśvarath sahut rānī cā  
 sahut jānāva thava rājy bi jāk ||

thana rājā cā Bikramakeśahā thyanō dh vāt tāyāva  
 Bikramādīt rājā harṣamān juyāva lok sakale muuakā nīnā  
 25 bādy thātākāva natak natak cetak bidyā jānam mahā  
 jātrā jānāva thva deśas du-ta bouva janam thana  
 Bikramakeśahā babu ju nīp lānva mantri nāpa  
 lānva babu-jyātī sebā dhāyāva thuthi bicār jānāva  
 thva rājī-cānam bunatī jāk bho bīju thva pāyal kāsyā  
 30 bi jāj-hune dh m dhāyāva pāyal biyāva thaman vanyā  
 thīsayā dako bhītāntar kha kanva bilam thana babunam



pāyal svayāva hārṣamān julam || thva rājānam pi tinam  
 tayā hma rāni bonakal choyīva thva pīyal lava hlānīva  
 bilam lavatunivāke con pāyal kāyāva bilam || thana lva-  
 tinivīta hātani are pāpast misī chan asaty kha hlīnāva  
 pi bamś nās yāva ten cha pi rājyes ma byāk dh ṛi nvināva 5  
 pi tināva chotani dayāva coko rājy dhan sampatti Bikra  
 makesāh kāvayāta biyāva carani carati hukam cha man  
 susi jula dh m dhāyāva thyak-hma rinīyāta lava hlīnāva  
 4<sup>a</sup> bulani thva manīṣṭriyāta aneg des aneg prasād bilani  
 thvaten rājī rāni mantri prajā lok sakāle sukhani con 10  
 julo ||

bho rājā Bhojādeb thitlumna rajīvā simhāsanas cha  
 dane ma te dh ṛi putrikā cha hma bosva vanam || 7 ||

## VII

punarhār putrikā cha hmasen dhālam bho rajā Bho- 15  
 jādeb pi kha ne hune amo simhasanas cha dane ma te  
 gathya dh dhālasā

Bikramāditayā tvac samudrava tvāc atin priti yānam  
 jāk thana Bikramāditanani dhalam pi tvācayāke bicār vane  
 yava sunum dāva lā va hmayāta draby biya dh m dhālam 20  
 thana daridr brahman cha hmasen dhālam bho mahārājā  
 pi vane dhāyāva rājānam aneg bastu bhāb draby biyava  
 thva brāhman vanam ||

samudrayā tilas conāva brāhmanan bimatu yāk bho  
 samudr chalapolayā tvāc junam ebosyam hala thva samdes 25  
 kāsyā bi jyā hune dh ṛi dhālam thvan chunum ma dhā-  
 yāva brāhman dukkh cāyāva conam pi janm dhikkār  
 thamam vayā kāry ma sidhu gathya li-hām vane dh ṛi  
 dhāyāva thva brāhman siya tenāva thva samudr jūānāva  
 manuṣy rūp juyāva samudranam thā hā vayāva dhālam 30

bho brāhman chu nimuttin vayā dh dhāyāva thva brā-  
 hmanan dhālam bho samudr chalapolayā tvāc junam  
 bicār chosyam hala chī kuśal juva lī juva priti daya māl  
 dh-m dhāyāva samdes bilam thva samdes kāyāva samu-  
 5 dranam dhālam bho brāhman ji tvāc phu lā rājy su thir  
 juva lā ji bhākhānam bicār yāsyam dhāya māl bho  
 brāhman thva ratn pya gol du thva yā-hune dhakāva  
 bilam thva ratnayā prabhāb thathya cha godas ann phone  
 nī godas draby phone sva godas basti phone pya godas  
 10 jan lok phone thva pya golam vāva dh m yāva halam ||  
 thanam li thva brāhmananam samudrayāke helā kāyāva  
 thva ratn pya god jvanāva thava rājve li-hā valam || thana  
 rājy thyanakāva rājā nāpa līnāva himati vātam bho 2  
 mahārājī chalapolayā tvācanam hisyam hava ratn pya god  
 15 kāva bi jyā hune dh m bilam bho brāhman dhany dhany  
 cha thva ratn cha god chanata kāva dh m bilam brāhma  
 nanam dhālam bho mahārājā thva ratn kāvata ji kalāt  
 kāv pratis nāpa samadhār vānāva kāva dh m rata pya  
 godam jvanāva thava che vanāva bho chur munāva  
 20 dhārapi bho kalāt bho mocā to chi-piri bhūgi juro rājā  
 nam ratn hisvati hala gu gu ratn kāva ji maaas julasiti  
 jhi jhis ann ma du ann biva gu kāva bhālapā gathva vāva  
 māl dh-m dhāyāva thana kalātanam dhālam av mījan  
 ji manas julasā basti biva gu kāya nānī basti puava  
 25 dayake dhālam thana bhāb macān dhālam ay bāju āma-  
 thya ma khu ann basti drāva chān tisī ma du tisā  
 dayake draby biva gu kāya dh- dhālam thana kāvanam  
 dhālam bho bāju āma-thya mī khu jri biva gu kāya  
 jri ma dunās ann draby basti cha prayojan jan biva gu  
 30 kāya dhāyāva thithiri bekat ma julam thithiri bodh ma  
 juyāva brāhmananam bhālapā thva ratn mī du b s kacār

ma du tha i rāṇa dāyāṇā kacīr juko dāya thāṇa bāstu chu  
 vāṇa dh m h bāsvaṇa tūthū thāṇa rājīnaṇa dhāḷaṇa bho  
 brīhman thāṇa pāṇa golāṇa cha god kū hune dh m dhāṇāṇa  
 thāṇa brahmanāṇaṇa drāḷa bāṇa guh vāṇāṇa sukhaṇaṇa con  
 julo ||

5

thathūṇa tūḡi rājāṇa sūphīṇaṇaṇa cha dāne ma te dh m  
 putrikā cha hma bāsvaṇa vāṇaṇa || 8 ||

## VIII

punarbar putrikī cha hmaṇen dhīḷaṇa bho rājā Bho-  
 jādēḷ m kha cha guh nē hune

10

thāṇa Bikramādīt rājāṇa dēśāṇa juṇ il cha hma du thāṇa  
 juṇ il cha hnuyī dīnas julanaṇa bāṇaṇa dām bāṇa m  
 phāṇāṇa bāṇaṇa vāṇāṇa samudrayā tūlas con suma kos  
 sulāṇa con thāṇa sury udāṇa juṇa b s Patilapuhnam  
 subāṇaṇaṇa hūmīnas dāṇāṇa rānī ca vāṇaṇa Surv deba- 15  
 tāṇa argḥ bāṇa dhunakāṇa īśi khāṇa vak Bikramādīt rājā  
 puruṣ tāṇa m dh m dhīṇāṇa Patalapuris vāṇaṇa thāṇa  
 juṇāḷam n ipaṇa vāṇaṇa ||

thāṇa thāṇa rīṇyā sakḥinaṇa khāṇāṇa rānīḷke mpa  
 lapī bho rānī ju chis dūvaris mahāpuruṣ cha hma vāṇāṇa 20  
 con du bonam haya la gāṇyā khāṇa dh m nenam rāṇam  
 dhāḷam bho Culukā sakḥi bonam hāṇa dh dhāṇāṇa sakḥi-  
 nam dhīlam bho mahapuruṣ m panis rānī juṇam bonakal  
 hala jha sane dh m dhāṇāṇa bonāṇa yāṇāṇa rānī nāpa  
 lacakāṇa bilam thāṇa rāṇam dhāṇā bho mahāpuruṣ chī 25  
 su juṇyā ganam jhaya cū nūmittin thāṇa dīya m kane  
 mal dhāṇāṇa thāṇa mahapuruṣan dhāḷaṇa bho mābarani  
 m la julasa matyamandalam vāṇa m nam Bikramādīt raja  
 dh m phas kha hīak thāṇa rāṇam dhāṇam m bhāḡyan  
 vala dh m du ta bonāṇa vāṇaṇa ||

30

lhana kolhās ṣālā nī gulī lāsyam tayā dāva alān pyanava  
 tava dāva gajagāyā cāmal khāsyam layā dāva thāy thāy  
 patim muti thueā khāsyam tayā dāva pya kunasam dvaryā  
 mat cyāsyam tayā dāva thāy thāyas aneg ratn dāva thāy  
 5 thāyas aneg dneut lāsyam tayā dāva thāy thāyas citr bicitr  
 yānam taya dāva thana kothā du bonam talam eyā eyā  
 pame pakaban madhi nakava kolan buyakāva hāsyā rāsyā  
 kriḍā jāyāta kha hlātām bho Bīkramādītī jī hmas con tūā  
 pye tān non vacake phatasā cha jī puruṣ niscay khava  
 10 non vāke ma phatasā jī cel khava thvate kha nanāva  
 mahā puruṣanam chū dhāya ma chalava conam thana  
 rānīnam rājā ma kha bhālapāva sumukam conam thana  
 mahāpuruṣ khātā kos conāva nā sanam nā sūnava rānīn  
 khval buyā kol si kāyāva bhīyāl nī hma jīnāva bhīval  
 15 nī hma mūḍakāva bhīval vacakāva bhīvalīnam coka  
 mahāpuruṣ pī līnīva cholam ||

thanam lī thva jūv il thāva che lī hām vāva rājāsake 2  
 vāva thvate bhīntar kha sakatī rājā kanam bho  
 maharājī atī adbhūt kautuk katha svasyam vavī Pītla  
 20 puliyī Ratnalekhava samast bhīntar kha kane nesva  
 bī jī hune bho mahārājī jī jūvīnam bunāva samudrāva  
 tilas con simājā kos bisva conā b s sūry udav jūva b s  
 kanyī chī hma bīmīnās dānīva sūryasake argh bil vāva  
 sūryasake tī khī vīto Bīkramādītī rājī puruṣ lāva ma  
 25 dhī mī tī khī vīta thva sakatī jūvī namānāva svavāva  
 vavī dhī rājīvī kanyā rājīnām dhīlām || bho jūvīl  
 chan dāridr mocakāva bhīvī dhī dhīvāva jī chī nī hman  
 vane nūyo dhī mī nī hman vānam ||

thana samudrājī tilas simā kos conāva conam thana  
 30 sūry udav jūva b s subhagavī bīmīnās dānīva thva rīnī  
 cā pūvī vāva thana nī hman vāvāva thva bīmīnāvī

gajulinam kicakāva conam ibana Pātālapuri thyañāva  
 hnāpāyā thāyasaṃ conam thana sakhi-panisen kbanyāva  
 dhālam bho rāni ju mahāpuruṣ vava du bonaṃ haya lā  
 dh m nenam thana bonaṃ hiva dh- dhāyāva bonakal  
 chotam bho mahāpuruṣ ju-panis rānīnam bonakal hala 5  
 jhā sane dh-m du bonāva yanam thana tuti cāyaketa al-po  
 bilam thana rājānam tuti ma sisya su-mukam conāva  
 rānīnam bhālapā thva rājā niscayanaṃ khava dh-m  
 subarnayā lampkha-thāl hayāva tuti sicakāva kothā thya-  
 kam du bonāva yanamthane du hā vas tunum khātā 10  
 devane ducitis phek tunāva bilam thana rānīn nenam  
 bho mahāpuruṣ chi su juyīva ganam vayā dh m nenā  
 Bīkramāditi dhayā hma khava lā dh m nīpun kāvāva  
 thva rājāyā amś khava bhālapāva citr bicitr kothās khātāyā  
 devane aneg pāt pilāmbarayā lāsās bi-jyācakāva aneg 15  
 pame pakān bhojan yākalām nānā sugamdhan lepan  
 26\* yānāva kha | hlāya gū ārambh yātām || bho Bīkramāditi  
 rājā āva thaniyā rātri pya pabalan thva pya tā tāsān non  
 vāke phatasā ju prabhu chalapol satyanam khava ma  
 phatasā ju cel yāya dh m rājāyāta hātām || thva rājānam 20  
 kha chi chatām ma dhāva thana rājānam dhālam bho  
 rāni Ratnalekhā chan hlāko satyanam khava lā thvayā  
 kha jin kane neva ||

a

cha hma mahāpuruṣayā hmyā ca mocā mele biyata 25  
 gvaṃ lakhā kāya gu babunam kālā māmanam dadānam  
 ma siva hano mān nom lakhā kāya gu babunam dadānam  
 ma siva hanom dadānam lakhā kāya gu māmanam  
 babunam ma siva sva-hmasenam lakhā kāyāva sva-  
 hmasenam thithi ma siva thu gu thāyaṃ dīn u ṣunum 30

juyāva sva-hmasenam duli-dan vava thana babunam  
 dhālam thva sunānam yānā kāry khava dh-m dhālam  
 māmanam dhālam jin lakhā kāsyam tayā dhālam dadā-  
 nam dhālam jin lakhā kāyā hanam babunam dhālam  
 5 chimisenam lakhā kāyāta juke nene mu mvāl lā chimi  
 khusi lā dhālam hanam māmanam dadānam bahuyāta  
 dhālam ay habu-ju chan lakhā kāyā dhuna dh- jūmita  
 kane mu mvāl lā dh- dhālam sva-hmam ma sayāva  
 andolanam conam hanam bahunam dhālam thva sunā-  
 10 nam yānā kāry māl jin dhāyā thāves buva dhālam māman  
 dhālam ju huyā-ca thukā jūnam dhāvā thāyas buva dhālam  
 dadānam dhālam samast pratpāl vāk hma ju jin dhāvā  
 thāyas buva dhālam thva sva hmasenavāta buva he ma siva  
 bho rānu Ratnalekhī sunānam dhāvā thāvas mālō  
 15 bahunam dhāvā thāvas māl lā māman dhāvā hmayāta  
 māl lā dadānam dhāvā hmayāta māl lā sunānam dhāvā  
 hmayāta mālō thva pār vā hme dhīs tunum pīvalan  
 dhālam bho mādārājā māman dhāvā hmayāta thukā buva  
 dhālam pāvalanam dhālam thana Ratnalekhī rānu tam  
 20 cāvāva pāva l hūk māvā dhālam bho pīpast pāval chan  
 ma klu kha hūk āmo dadān dhāvā hmayāta thukā buva  
 māl h putras +sramgati māl dadāvā klu khavāti māl dh  
 rānu pārav vāk thu gu thāvas cha phal vanam  
 hanam rājān dhālam bho Ratnalekhā hūmū chātī  
 25 kane na hme

h

cha guli desavā rājāva muptriva samadhār vāk bho  
 muptri jhī jhu m huyā desvāntar vanu nuyā dh m dhāva gu  
 kha rānu sāvāva cāvā kāvāva conam thana cha hūvā  
 30 rātris ul hūmū vād khūvāva rānī nāpim vanam ||

3 mu māl chimi 19 rānu ma cāvāva



tiñṣva dhāṇaṃ āmo lā julasā hmayāta māl dh-ṇ dhāṇaṃ.  
thana ni pahal vanaṃ ||

thana rājānaṃ dhāṇaṃ bho Ratnalekhā. hanoṃ pūrb-  
kathā cha-gulī kane āa-hune dh-ṇ dhāṇaṃ ||

5

c.

cha-gulī deśayū śi-karni cha-hma du citakār cha-hma  
du. śucakār cha-hma du gubāhār cha-hma du thva pya-  
hma deśāntar vanaṃ || cha-hmayā dīnas ati bhay māl  
thāyas bās yūk thana thūthi nvāṇā bho pāsā-pani thana  
10 ati bhay māl jāgart yāṇaṃ conaṃ prathamasaṃ śi-kar-  
miyā pāl thanaṃ citakārayā hano śucakārayā hano  
gubāhārayā



dhāraṇa || thana mīśānaṇa dhālaṇa Hari Hari gathupua  
 āścaryā chī-kal-panī mīlā drola juyā lā chī-kal-lhūpua  
 juyāva tvāy-bhot ma klu lā ji tvāy-bhotava ama-thup-gu  
 amamgāl kha hlāya ma tva dh- dhālaṇa āmo kha hlāya  
 5 mahāpāp dh mānuṣy juyā huas janmas cha janm ji lā  
 julāsā chī tvāy-bhot thukā dh-m kanāva hlāp thvate kha  
 nanāva mahāpuruṣaṇaṇa dhālaṇa ji tvāyan gathupua sāsti  
 yānā āva thva kha tvāe-bhotanāp tvāy kanauās gathupua  
 mahā lajvā juyāva āva ji mvānaṇa conāva chāy dh-m dhā-  
 10 yāva supī kāvāva sīk || thva mīśānaṇa dhālaṇa āva ji juko  
 mvānāva conī chāy dh-m dhāvāva cūpi kāvāva svāva  
 sīk || thva mī-jananaṇa kalālaṇa tvāyaṇa davā mā va dh m  
 dhāyāva gathva jula dh sol vanī b-s ni hman sīk  
 khaṇāva dhālaṇa || Hari Hari gathva jula chu jula ni hma  
 15 sinīva conā āva ji mahā lajvā julo || thva nani katakan  
 hūcār yāva b s jin chu kha hlāva ji jukva mvānam conīva  
 chāy dh m dhāvāva cūpi kāvāva svāva mī janam sīk || 2  
 thana nani-katakanāṇa dhāraṇa sadā lā julāsā tvalaṇa  
 danāva vayāva thanyā b s kha hlā sal nīpaṇa ma du at  
 20 kautuk julo chu jura kha dh m sol vanā h s sva hman  
 sinīva con khaṇāva thutlu thutlu kha hlāk at kautuk  
 āścaryā khaṇa gathya jula chu jula kha dh m thutlu  
 mvānāva conaṇa || āva mvānāva chāy dh m dhāyāva tha-  
 naṇa yanāva mī lācakaṇa || thano thva panis gosti mā du  
 25 nah cuyakum ma du ||  
 thana thva panī unā thāyas pamth busyam vava thva  
 pamth-bhos thva sva hman khyāk juyāṇa conam || thva  
 pamth bhon pi hā vavāva bhūt juyam juyāva lok khyānāva  
 julam thana prajā-lokan dhālaṇa bho mahārājā thva-pani  
 30 sva-hman unā thāyas pamth bhos khyāk sva-hma du  
 khyāk pi-hāṇa vayāva deś-katak khyāto gathya yāya dh m

dhāyāva rājānam dhālam || bho prajā lok āmo pamth bho  
 dhyanāva svava dh hātam thana pamth bho dhyanāva  
 svayā b s manusy sva hma dava javas cha hma mījan  
 khavas cha hma mījan mīśā dathus conāva conam ||

thana thva mījan nī hmasen dharam van dhayā jī kalāt 5  
 onam dhāyām jī kalat dh m thithum lvānava conam he  
 Ratnalekhā thva suyā kalat jī kava dh m dhalam thana  
 kundal tūśānam dhālam bho maharajā thva la julasā javas  
 con bmayāta māl dh m dhayāva rānī tam cāya dhalam ||  
 bho papast kundal āma la julasā kbavas con hmayāta 10  
 māl dh m dhaya b s na sanam thana pya pahal vanam ||

thana Bikramāditayā parākram svayāva Ratnalekhā  
 rānīnam dhālam bho maharaja bho svāmī satyabāca  
 niscayanam khava dh dhasyam sri Suryaske sebā janāva  
 āśī khā phonā thyam prasād biro || jīn matyamandalayā 15  
 Bikramadit raja puruṣ lāya māl dh m suryaske argh jānī  
 29\* jūn nī da da|to bho prabhu svāmī thana aneg subarn  
 dava aneg ratn dava aneg dhātu bastu dava thva samastam  
 chalapolaya susī jula aneg bastr adin jī jib samastam  
 chalapol vāya thya va hune dasī yātasām stri vatasam 20  
 samast rup jauban chalapolayī susī jula dhavāva va  
 phenāva bhok puyāva hīlam || Ratnalekhā rānī citr bicitr  
 upabhog yacakāva ratī krīdā vācakava sukhan conam ||  
 cha hmaiva abasalas rījanam dhātām bho Ratnalekhā jī  
 rajye vane nuyō dh m samast dravy jvanāva thana rāj 25  
 vāyāva sukhanam conam ||

bho rājī Bhojadeb thithumna parākram dhatas āmo  
 suphīsanas dāne teva dh m putrika cha hma bosya va  
 nam || 9 ||

## IX

punarbār putrikā cha hmasenam dhātām bho rājī 30  
 Bhojadeb jī khā ne hune

thva rājā Bīkramādītanam hñitham hñitham che khā  
 patum kha nenāva juyā java thanā cha hñuyā dīnas cha-  
 gulī ches strī purus nvāna con bho Campābātī jin thanī  
 deb thya nen mahāpurus cha hma khañā jhī jhus pī khā  
 5 laṣuyā thāyas jī pāpīyā bñaj dayīva nāpa lātam dhālāsā  
 ma vanā dhī m kalāt kanā kha thva rājānam nanāva conam ||  
 thana thva Bīkramādīt rājānam manan bhālāpā atī āścary  
 thva panisen hlāñā kha khava lā ma khū lā jin sol vane  
 dh m thva rājānam sol vanam || thana svayā b s khava  
 10 gathimna āścary bhālāpam soyāva conam ||

thana mahāpuruṣan nenam hu hu su khava dh dhā-  
 syam nen b s Bīkramādīt rājānam dhāram || jī rā julasā  
 Bīkramādīt rājā thukā dhālām thana mahāpuruṣanam  
 dhālam bho Bīkramādīt rājā chan chu jīke phonve yala  
 15 u gulī phova dh m dhālam thana Bīkramādīt rājānam  
 namaskar yāñāva conam thana tapasyānam dhālam bho  
 rājā Bīkramādīt thva kamthā salām tutām svatayā  
 svatā | guṇ dīva kamthāñ neyāva chu mananam bhālāpā 20  
 u gulī siddh juyīva āmo sarāmān saḍa kīsi manusy colas  
 20 phavī paryamtam coyāva gu gulī yala u gulī coyāva āmo  
 tutāman thiyānam nīññīva vavīva thvate bastu biyāva jī  
 julāsā īśvar juyī dh m dhīyīva thva tapasya svarg  
 vanam ||

thana thva rājā Bīkramādīt thava che h hām vayā b s  
 25 karnapūr nagarayā maha karmkār cha hma nāpa lak  
 Bīkramādītanam nenā bho mahāpuruṣ chu su juyīva dh m  
 nenam thva karmkārnam dhālām jī lā julasā karnapur  
 nagarayā Caṇḍrasīmha rājā thukā meba rājānam juddh  
 vññīva kñl kaprī yāñāva jī rājā kālām āva jī jugī juyāva  
 30 phonīva nīsyam juyā mahā duhkhān kayakāva juyā dh m  
 dhīva gu kha nenīva Bīkramādīt rājānam mahā karuñā

eāyāva dhāram bhū Candrasimb rājī jī kha na-hune  
 chalapol rājā jūva yava mī lā dh-m nanam || thana Candrasī-  
 mīh rājānam dhālam jī rājā jūva yavāva sunīnam yāyīva  
 dhāyāva Bikramāditanam dhālam chī rājā jūva yalasī  
 jūnam yāva makhā dh-m dhāyāva thva kaphthā salīm 5  
 tutām kāva dh-m bilam thva sva tāyā sva-tā guṇ dāva  
 thva kaphthān puyāva chu bhālapī u-guṇ dāyīva thva  
 salām kīsi śala manuṣy ādin yavā yavā coyāva thva  
 tutīman thva thivas tūnum mvanam yayīva cha-hma  
 coyāva thilasā lak chī hma dayīva dh-m kanāva thva 10  
 sva tām biyāva chotam || thana thva Candrasīmīh rājī atī  
 ras tāyāva vanam thva sva tām parikṣā yānāva thava  
 rājyas lī hī yayāva thva rājy dāyam lī kāyāva sukhnam  
 conam || thva Bikramādīt rājīm thava rājves lī-hām lū jāk  
 julo ||

thatthm hma tvāgl rājā julasā āmo sumhāsanas dāne  
 teva dh m putrikā cha-lumā hosvam vanam || 10 ||

### λ

30\* punarbār putrikā | cha lunasen dhīlī bho rājā Bho-  
 jadēv jī kha cha tī ne hune 20

Bikramādīt rājāva Karpāva nutr atin jāk thana thva  
 Bikramādīt rājā Karpasake sadān yayīva thana Karnanam  
 hūtham hūtham thava hma gva chī subarn dān vāyīva  
 sadānam Bikramādīt rājānam svasyam coniva

cha hnuvā dinas Bikramādīt rājān mananam bhīlīpī 25  
 atī kūtuk thūlī-ma-chī subarn gana kālā dh m kūtuk  
 cāsyam conīva cha hnuvā dm rājīn cīvā kāyāva conam  
 tevalam danā vanāva thva Karn debiyā hnevane java sī  
 chusvam tūyāva cikan dayakam tavā thāyas thva Karp  
 vanāva debīn dhālam bho Karp vava dhuna lā vāyo 30

dh-m du-la bonāva yanam || Ihana Karnanam thava bast  
toyāva thva java-sis du hvānāva Ihava lā debiyāta bhogy  
bilam thva debi samtoṣ juyāva dhālam bho Karn subarn  
nāyo dh-m subarn bilam ||

- 5 thva samastam Bikramāditi rājānam svasyam conāva  
dhāram āva kahnas tevalam ji hūpā lācakam vane dh-m  
satī khunu tevalam thva Bikramāditi rājā vanāva thana  
debinam dhālam bho Karn vava dhuna lā dh-m dhāyāva  
rājānam dhālam bho debi kha chi āsyā dhāyāva thava  
10 hmas pītu pālāva hima mahi jir bhū bhū mas rā  
chūnāva thva jal-sis du hvānāva debi tva bhogy bilam  
thana debi ras lāyāva thva mātākāva dhālam bho Karn  
ji ṣusi juya dhuna ji santos julo āvalam hvā bhogy ma  
kālo dhāyāva subarn nāyo dh-m bhūyāva halam Ihana  
15 Bikramāditi rājā thava che h-hūp vanam thana sadāyā  
hvam Karn vavāva debinam dhāyā bho Karn āvanam  
hvā bhogy ma kālo hmeḡo lā ma sāk thanāyā lā tava chū  
sāk tham m pol chāv vavā dh dhālam thana Karnam up  
dhālam bho debi tham ji ma vavā m su vala dh m nāva  
20 ah kautuk dhāyāva thava che h hā vanam |  
thathup hma rāyā sphāsanas cha danu ma te dh  
dhāyā putrikā cha hma bosvam vanam ||

# XI

- punarhār putrikā cha hmasenam dhālam bho rājā  
25 Bhogadeh jīnam kha cha tā kar ār hme  
cha hūyā dīnas Bikramāditi nam thava mantri māhū  
kotuvāl thamam thva pya-hma deśāntar vane dh-m sama  
dhār yātum thva pya-hmam samadhār yānāva vanam  
thana cha hūyā dīnas hās yātum rājīnam dhālam bho  
30 mantri thana atī bhay māl thāyas hās lito thani jhī-jhiseu

jāgat yāya māl dh- dhāyāva thana pralhamas mūhūnayā  
pāl mūhūnananap jāgat yānāp conāva bhālapā jin chu  
yāya dh- dhāyāva Bikramāditi rājyā hmas vātu vālāva  
svayāva ratu cha guli khusyap kālāp || thvananā li koja-  
bālayā pālā thvananā li mantriya pālā jāgat yānāva 5  
conap ||

thana rājyā hūedan cāyāva na sanāva rājānap svayā  
h s ratu ma du thva ratu sunū kālā gathya yāya dh-  
rājyā mahā dūkkh julāp thana thva-pani thithin thuthin  
nvānā ay pāsā chan kāva lī van dhāyā ay pāsā chan 10  
kāva dh ṇi nenap || rājānap bhālapā thva thathva ma  
ṣuto nvānāva chu yāya dh- rājānap manap jukva  
sisyap conap ||

thana cha-guli deśayā rājyā hmyā-ca cha-hma du thva  
rāni-cā atinap jhāni thvayāke vanāva dhāya dh-  
dhālap || bho rāni ji ratu cha god tan thva bicūr yānāva 15  
biya māl ja-pani thuthi khu syake ma teva dhāva-gu kha  
nenāva rānīnap dhālap || bho mahāpuruṣ āma thya lā ju-  
lasī ji kha ne hune ||

thana cha-guli deśayā rājā cā mantri cā thva-pani ni- 20  
hmayā bhākhā yānap tayā du bho mantri chanata hnāpā  
kalāt bilasā jiva nāpa ca chu thyaue māl jita hnāpī kalāt  
bilasī chava nāpa cā ca chu thyaue choṇā hava dh ṇi  
soty bhākhā yānāva layā dava

31\* cha hnūvā dinas thva rājā cīvā bibahār yāk | mahā 25  
jātrā yānam || thana rātri juyāva aneg tsānap tyakāva  
bhūn bhūn bāstranap punakāva samāl yākhāva bhucāsakhāl  
tayāva jouāva thva rājāsava śṛṅgīl yāya-yānap vava  
thana rājā cīnap dhālap bho Kanakābatu chan prabhu-ju  
ji nūcāyanap khatasā ji bācan cha gu ne-hune dh dhī- 30  
lam || thana Kanakābatu dhālap bho prabhu ju ji jiba-

nam jaubananam chī sukh ya-thya yā-hune chalapol gathya  
 ājñā jula athya yā-hune dh-ṛp dhāyāva rājānam dhūlam  
 bho Kanakābati jinam mantriva bhākhā yānam layā du.  
 thaniyā. cā. ca chī mantriva nāpa den huni thathya lā  
 5 vanasā ji kalāl khava ma vanasā ji kalāl ma su chān  
 dhālasā jiva vava saty yānam layā du. bho Kanakābati  
 cha huni dh-ṛp dhāyāva thana rāninam dhūlam. bho  
 prabhu-ju chalapolayā saty lakhalapya mūlayā kīranas ji  
 vane dh-ṛp vanam thani rātris mala pāt cyānāva vanam ||  
 10 thana khu cha-hma khuya-yānam vava thya khun  
 thya misā cha-hma khañña khunam dhūlam ji bhāgvanam  
 nīpt lāk thya khuya rāj-ghalas khuya thāku pīvāl du  
 lāya tavap phava aneg draby jōñāva vava-hma misā kha-  
 ñña thya khun bhūlapā thya misā syāñña draby dako  
 15 vane dh-ṛp bhūlapāva māsāyāke hālam bho misā cha  
 mūya vavasā ōmo draby dakvam bhāram dakvam toyā  
 hiva ma bilasā ju cha svāva lero gathya dhīva dh dhā-  
 vya rāninam dhūlam bho khu ji kha ōa hune ji prabhu  
 juyā svanam vavā ji rakṣā svāva māl ji mantrivāke vavā  
 20 bho khu āva lā kālasā thivale jukva nāva ji h hā ma va tale  
 laham euvavā thivavā dugau chu dāvya dh ṛp dhūlam  
 thana khun dhūlam bho rāñi cha ma vavva dh ṛp dhāyāva  
 rāninam dhūlam mēavanam vava ji satya svava dh dhā-  
 yāva khun dhūlam nanūnam jukva svāva dh ṛp saty 31  
 25 vācakāva chotam ||

thana rāñi cā mantrivā che vañña vā tī bho mantri  
 khāpī khava dh-ṛp dhāyāva khāpī khā vava thya rāñi cā  
 mantrivā kvaññā vañña dhūlam bho mantri ne ji pra-  
 bhū-ju chosyam hala thani chūn jiva nāpa kāmākrīdā  
 30 yā hune dhāyāva thya mantrinam dhūlam Hara Hara  
 chalapol julasā || māmava utī ji rājāva saty svava dhūlam ||

1. bhābalapya mālā 12. dhāyāva hma 13. gathya dāvya 21. euvavā

thva tisā chalapolayāta kōsya hi jyā-hune dh-m tisān  
 tiyakāva aneg lokan heakāva choyāva halam thana ni  
 sanāva. thva khu bīsyā vanam || thva rāninam thava prabhu  
 nāpa lānāva thva khuṇṇā kha hṛttānt thva mantriṇā kha  
 samastam rājā kauāva sukhanam conam || 5

thana rānin dhālam mahāpuruṣ-pani pya-hmas suyā  
 saty dāva thva khuṇṇā saty lī rājyā saty lā mantriṇā saty  
 lā mīśyā saty lā jita ka-hune dh m dhāyāva rājyāke  
 nenam thana rājānam dhālam bho rānī-cā rājyā saty  
 thava kalāt mebayāta biya mahā kathu thvate rājyā kha 10  
 nanāva thva rājā cha-khe talam thana mantri bouāva  
 nanam thva suyā saty dh m mantrinam mantriṇā saty  
 dh m dhālam thva mantri cha-bhim tiyāva hano kotabāra-  
 vāke nanam bho kotabār thva suyā saty dhāyāva thva  
 mīśyā saty dhālam thva cha bhun tavāva hanam māhāna- 15  
 vāke nenam bho māhān thva suyā saty khava dh m  
 nanāva māhānanam dhālam thava lāhātis lāk-hma tol-  
 tāva chok hma khuṇṇā saty dhālam thana thva rāninam  
 dhālam bho māhān thva ratn chan kāl hiva dhāyāva thva  
 māhān jñānāva thva ratn rānyāta bilam thva rānu rājā 20  
 bonāva thva ratn biyāva chotam || thana thuthi khu mā  
 siva julo ||

bho rājā Bhojadeb thathna puruṣavā simhāsanaṣ cha  
 dane ma te dh m putrikā cha hma bosva vanam || 12 ||

## XII

23

punarbār putrikā cha bhūṣen dhātām bho rājā Bho-  
 jadeb ji kha na hune

32\* purā pūrbakāras mī cal khunni hā cal khunni thva  
 ni hma strī puruṣ bāṣṭapam con cha honyā dinas mā cal  
 khuṇṇā cā thvak thana mā cal khunnam hā cal khunni 30



hātam bho prabhu-ju j ma chin mocā to thok ta-hnu ma  
 dani j asamkhy ma jiva pya hnu cyā hnu chan nake māl  
 dh m dhāyāva thana bā-cal-khunin pha-tole nakalam  
 thana bā-cal-khuminam dhālam bho stri-jaṇ ma phato  
 5 mocā to thuli ma-chi du cha dani jin gathya nake phayiva  
 chi-pi nakāva jn ma nayā j hnu dalo āva jukva jī nalo  
 bho stri-jaṇ chava jiva m-hmasen mocā-to la hiva vāvo  
 dh-ṇi dhāva gu kha nanāva mānam dhālam bho prabhu-ju  
 jn phatasā chīn chanala duhkh bya dh- dhāyāva bāuam  
 10 dhālam hnas-hma hma jn galhya nake phayiva thithuṇi  
 thulhīṇi kāmāva thva bā-cal-khuni che tol lāva pi-hā  
 vanam ||

thana mānam dhālam bho mocā-to cha-pam babunam  
 vānāva tīthalam āva jn vāva du lā cha pam deth vānāva  
 15 eova dh ṇi mocā tva hānam lāthāva nasā māl vanāva nasā  
 hayāva mocā tva nakalam sadān tha gu katham ni lā  
 sva lā dīvāva cha hnu jvāth cal khuniva samadhar  
 yālam bho ajā ju j mocā to boh thane bhālapī j cāl  
 musī jananam chu m cattalapva dh ṇi bhami kha hlālam  
 20 thva jvāthanam dhāram av mavi babu pīpin ṇi mocā to  
 tol te gathya phata dhi ṇi dhīlam hanam thva jvāthnam  
 bī cal khuni nāpi līnāva hlālam bho mūrkh ch m chīv  
 mocā to tol lī āva boh thāyīva vāvo dh ṇi kāmīva thva  
 hī cal khuni sat khunni tvalam che vanā b s māl  
 25 khunnam ts vava khamāva lūkhās prāyīva dhīlam bho  
 pīpī purus cha chīv thana vavī hmuḡo j puri vānam  
 tīthali āva jnam duhkh savaṇ ts hūvam tavā dh ṇi  
 thitham vānīva mīnam dhīlam bho purus rājī ma du  
 deś lī rājīvōke vānīva pīr vāva nūvo dhīyīva bīnam  
 30 dhālam dv jva kle nūvo dh ṇi vānam ||  
thana rājāva sādhi s vānīva dhīlam bho sādhi pati  
 H lā ca khunī

ji kha chatā ne-lune ji puruṣava kha chatā julo chi-kal-  
 panisen vatyauam tyā chiya māl dh-ṇi dhāyāva thana  
 rājānaṇi dhālaṇi bho mantra atī kautuk thva cal-khunin  
 manuṣvan hlāḥā thya kha hlāk dh ṇi sabhās cokaṇi atī  
 kautuk cāsyam couāva salhā-patīnaṇi dhīlaṇi. chau kha 5  
 gathya khava dhālaṇi mā-cal-khuninaṇi dhālaṇi bho  
 sabhā-patī ji mocā tva vāḥam tāthina ma nakaṇi tod-tāva  
 vana jin dulikh sisyaṇi la hīsvam tayā āva thva mocā-tva  
 tava-dhik julo jin chāy biya to phāl yāḥam tāthalaṇāva  
 li-patas hanaṇi āsā taya du lā gathya khava paṇcau tyā 10  
 chunāva bi-luni ji kha thute dh-ṇi mā cal-khuninaṇi dhā-  
 laṇi hanaṇi bā-cal-khunin dhālaṇi bho salhā-patī ji kha  
 na lune mocā to nā hma kālāt cha-hma ji cha-hma  
 hmas-hma jinaṇi gathya nake gathya la hya dh ṇi jin  
 dhīyā hho strī chava jva n-limasen mocā-to la hya 15  
 vāo dh ṇi dhāyā vau dhāyā khava kha jin ma phayā  
 ji sarīr ma chui jinaṇi chu yāya dh- dhālaṇi thana bānaṇi  
 dhīlaṇi khava kha pva hnu thukā ma phayā cyā hnu  
 thukā ma phayā sadānaṇi gathva phato dh- jin dhāyāva  
 ji ghān līkasīm thva paṇi la lunāva tayā atin āsakt 20  
 juyāva jin tol tā āva chu kar paṇi bicāl gathya māl athya  
 yā-hune jin chu yāya dh ṇi dhāva-gu neuāva sabhā  
 samadhār yānāva dhālaṇi bho mā cal khunī saty lā julasā  
 hā cal-khunīyā māl māyāta ma thyāk dh-ṇi tyā chināva  
 hilaṇi || thva mā-cal khunin khosya khosya dhālaṇi bho 25  
 rājās ne āva ji kha gathya tyā chinā athyam li patas yāya  
 māl syal-patis cosvam tva dh in syal-patis cocakaṇi  
 tāthāva mā cal-khunī li hām vanam || bā cal khuninam  
 mocā to jonāva thava che vanam ||

33\* thanam li thva mā cal-khunī hemācalas tapasī|yā con 30  
 vanam thva tapasyā con khaṇāva śrī Mahādeh tvam

bi-jyānāva. hal prasād bilan. bho cal-khuni. chau mananam  
 chu bhālapā u-guli siddh dh-m dhālap thva cal-khuniuam  
 dhālap. bho Paramēśvar. jin bhārapā julasā. thva rājā-  
 panisea jita ati dukkh dayakara akathan kha'tyā chisyam  
 5 bila jia thva rājāva nāpa jabāp biya phayakaup jin hnathu  
 janmayā kha siyakan manusy-jann yānāva prasann juya  
 māl dh-m himati yātan thana Mahādebanaup dhālap. bho  
 cal-khuni jiva kha mi-jan jak juyi ma khu misāyā misā  
 jann kāyiva chau rājāva nāpa jabāp yūyau phayva dh-m  
 10 dhāvāva antardhyāu juyāva bi-jyātan ||

raja tım cāyava jan chosyam bara ava gathya yāya dh m  
 dhayava thana hmyā ca Gunabatin dhāram bho babu ju  
 chan dhamda kaya mu mware thulya nimittin thuka ju  
 janm kār vava jin jabap biya dh m dhāyāva babu bodh  
 janāva Gunabatin hakāva chotam bho rāja mantri pame 5  
 thva sada chāy ma kaya ju ghorayā ca jin ma kāyu ra  
 dh chalapolasen cal khuniya bicaras bāyata bisyam chok  
 māyāta ma thy ik dh m ava ju bicāras gathya jin ma kaya  
 tmo sijal patis cosyam taya du sva hune dh m dhavava  
 chotam || 10

thana r yan dhāram bho mamtri thva misan dh iy i kha  
 khava gathya ma khayake sijal patis cosyam taya du  
 thva cal suniyā kha tv i chuna tā ma danu jhi jhi bulo dh m  
 r iy iy i mahī dukkh juva thva svavava mamtrin dharim  
 bho mahīrāj i chalaporavā dukkh dyaake ma tele jin 15  
 upav v mava o pratis sarbhasam k va dh m rāj i bodharapam  
 tarim ||

thva cha hnuva dīpas thva si karmu bonakar chotam bho  
 si karmu jhi jhis r iy i ma chun vasal y vata chan sarbhas  
 havya mū m havya v ik ma harasā chan sarbhasa kīva 20  
 juro dh m hīram chotam thva si karmu mah i dukkhan  
 khosye khosye vanaam || thava hmy i ca Gunabatin dhāram  
 bho havya ju juiya mu mware dh m sati su hnu tevalam  
 chi phā chi bāva chotam thva thuk i sarbhas thva ma  
 datavā chuyāp rās ma du khava rī m r su r i satvanam 25  
 dhāva dh m dhāva chotam ||

thana sarbhīn chū dhāvam ma phayāva conam rajān  
 khava bhīrapāva prasid bisyam hava haram punarbār  
 dhīram bho si karmu rāj rī ab hīrās juro tava dhañ kīva  
 dat i mūrkh chā hma jūm cha hma chanam hava mār 30  
 ma hīrās rī rī vā dh m havasī mīnāy vāva dh m

dhāyāva chotam thva sī karmī jñānava vanam || |thana 34  
 hmya ca Gunabalnam dhālam bho babu ju chi jñaya mu  
 mālā dh dhāyava thvayam satī suhnu khica chi hma  
 sikhilan cinava kālāsarpa cha hma dhal pos sok thanava  
 5 kāpālan pūsyam thva mī lā biyāva chotam || thva khicā  
 jñāni hma thva kālāsarpa mūrkh hma dh dhāsyam sabhās  
 bilam thva svayāva sabhās cokam hnilāva dhany thva  
 mūṣyā buddhi dh m dhāsyam prasād biyava chotam ||

thana habu junam dhālam bho hmya ca Gunabati chan  
 10 guṇanam man kaya dhuno dh m harsaman yanam cona  
 b s thva sī karmī bonkal hva thva sī karmī bonam  
 vanāva dhalam bho sī karmī juyā iññī thva chan mol  
 ko thya che davake māl dh m dhīlam thana sī karmī  
 mahī dukkhanam vanāva dhālam bho hmyā ca Gunabati  
 15 jhi jhis jujun mol ko thya che davake mal dh m hanam  
 hala ava gathya yāya dh m dhāyava hmyā caram dhalam  
 bho babu ju cha jñaya mu mālā jun mālāva jayip bva  
 dh m bodhi biyava talam ||

thvayīti satī su hnu babuyāva dhīlam bho babu ju  
 20 chi nasī māl hva dh m kīl hnu thva kulenam mol ko  
 thva dīnyāva hva dh m dhāva ma jva dhalasī chan  
 dhīva mol ko thya dīnava jukva nra nraṇam mol kva  
 thya che dāne jya iṇva thva ma khatasī ma jva dh m  
 dhīva vīva dh m dhāyāva chotam thana sī karmīnam  
 25 hmye cha pā jvanī vāva dhīlam bho mantri ju chi  
 nra dāyāki thana mantrin dhīlam asī nikaṇ thva nraṇī  
 nīva dh m dhīva hva dh m hmes phavāva mantrin  
 kulen dīlam sī karmīnam dhīlam bho mantri ju kva  
 ne hune ānva thva dānva nraṇī nraṇam mol ko thya che  
 30 dāne ma jva kulevā mol ko thvan dī hune dh m dhīlam  
 mantrinam dhīlam bho sī karmī ma jva gathya jñā 3

conava dh m dhāyāva si karminam dhālam bho mantri ju  
 āma thya julasā jinam ma jiva dh m dhāyava li hā va-  
 nam ||

thana rajā mantri maha kaṣṭ cāsyam conam thana  
 si karmu hanam bonakal chotam bho si karmu rājāya 5  
 ājñā thya thva pha si cha god dhal pos du thanam haya  
 mal dh m dhāyava dhal po go chu pha si go chu biyava  
 chotam thana si karminam dhamda kāsyam thava che  
 vanava bho putri gathya yaya thva dhal pos phat si svok  
 thanam haya mil dh m bisyam hala dh dhāyāva hmyā 10  
 canam dhalam bho babu ju jñāya mu māl dhāyāva sru  
 sunu linapām rajānam bisya hava phat sim dhal pom  
 thaman du kayāva thava ches thamam pisyam tayā phat  
 simās nak tni sava gu phat si dhal pos du chosyam talam  
 lithyam dhal pos lina chu danam con phat si cu juke 15  
 dhyanava bisyam chotam || thva phat si duthane dhuna  
 thva pi kāya ma jiva dh m ju panita dukkh biya ma du  
 dhāyāva sarbhās layāva bilam thva svayāva raja kanluk  
 cāsyam conam

thva rajā dukkhan con khaṇāva mantrin rajā bodh 20  
 yitam bho mahārāja chalapol dukkh cāya ma teva jin  
 buddhi yīya dhunam thva māsī chalapolayāta kalat yīya  
 thva li s ma bilasā thva sarbhāsi l iya dh dhāyāva thva  
 māsīya babu si karmvāke jan m hma chotam bho si karmu  
 chon hmyā ca rājānam rāni yāya dh m chosya hala biva 25  
 māl dh m dhāyāva si karminam dhālam jin chur dhāya  
 vasapolayā sru dhāyāva thva māsī rajānam du ta vanāva  
 rājāva u kvathīs iyāva krudī yīva bhālapāva rājānam  
 dhālam bho sundari āva ju bhāgyam cha thuna kalāt līhī  
 sukhnam krudī yīya dh dhāyāva thva Gunabhinam 30  
 dhālam bho rājā jiva krudī vāya jutrā Manamohinva  
 bīd vāva phatāsi ju nīra krudī vāva du ma phatasā

ma du dh-ṁ siva kāl yānāva rājī | mahā dukkhan Mana- 35  
mohonyā upades vanan

thana las dhāle sasyan con khanāva khānā kāyāva  
nalām pu vānā thāyas mā busyan vava thva svayāva  
5 kautuk cāsyan conā b-s mā tava mī juyāva bu holan u  
khunum salam khānāva nayāva svayān uthyanam bhūn  
sabīl svayāva kautuk cāsyan conam thva dhāleyā gun  
du dh ṁ dhāle jvanāva valām thanā kvas chū bhūmī  
vanā b s khusi cha gulī lava thva khusi lvaham cā to  
10 lem lem puyāva juva khanāva kautuk cāsyan svayāva  
conam thana roho cāto kāsyam jvanāva valām ||

thana Manakīntipur deś thyanāva thva desas du hā  
vanāva sval julan aneg bastuk svayā b s thva mahāpuruṣ  
khanāva thva Manamohonin sakhi nī hma chosyan halan  
15 bho mahāpuruṣ jī panis may jun ch kal napa līya dh m  
chosyan halā jhā sane dh ṁ bonam yanava Manamohoni  
napa lācakāva bilām || thana Manamohonin dhālam bho  
mahāpuruṣ granam jhāyī las cham gu gulum upakathā  
dava la dh dhāyāva thva rājānam dhālan bho rānī thva  
20 dhāleyā pu vāyavam buyāva sī sva || thva lvaham ca  
lamkhas lem lem pūva dh m kanam thva raninam dhā-  
ran bho mahāpuruṣ chūn khu khā hlāk chū dh lamkhas  
lvaham cā lem lem puyāva thana mahāpuruṣan dhālam  
bho rānī chūva jiva sambād khatasī gathya dh m dhālan  
25 thana rāninam dhā khatasī chūva jiva sambād jī dāsi  
yāva ma khatasī jī dāsi chū dh m bāl lvānā thva dhāle  
nayāva pu vā tunum dhāle mā ma buva lvaham cā  
lamkhas lem lem ma pūva thana thva rājayā hnīsas  
ka'nī ghānīva cel yānan talām ||

30 thana Guṇabatin thava puruṣ mā va dh m | bhālapāva  
bhalyā pyā hma jvanīva puruṣayā upades vanam thā

thva Gunabatinam las dhāle mā khañāva dhāle khāñāva  
 nayā svata bas pu ku tina vams-tunum mā buva thva  
 svayāva cāyā gun dayāva thukā busyanī vala dh-m dhāyāva  
 cā kāyāva kham chi dhāle kāyāva jvañāva vanam thanam  
 li khusi thyanāva thva khusis lvaham cāto lehe-lehe puva <sup>5</sup>  
 khañāva thva lamkhañāva gunanam khava dh-m lamkha  
 lvaham cā jvañāva vanam thana Manakāntipūr thyanāva  
 thva deśas sval julam thva rāñī khañāva sakhi pan  
 chosyam hava thana sakhiñam dhāram bho rāñī ji-panis  
 may junam chi nāpa lāya dh m chosyam hava jhā sane <sup>10</sup>  
 dh m bonā vanāva Manamohanī nāpa lāekāva bilam  
 thana Manamohaninam dhālam bho rāñī las upakathā  
 ebunu du lā db m nenam thana Gunabali rāñīñam dhālam  
 bho Manamohoni rāñī dhāle nayāva pu bas jus-tunum  
 mā buva u khunum bu hova u khunum si sava thva <sup>15</sup>  
 lvaham cāto lamkhas lem le puva dhāyāva Manamoha-  
 ninam dhālam bho mahāpuruṣa ajogy kha hlīk āma thya  
 lā julasā chi dāsī ji ma julasā ji dāsī chi dh m bād lvā-  
 nāva thana sabhā dayakam thamam hayā cās dhāreyā  
 pu vāñā vā tunum busyam vava bu tunum ta mā juva <sup>20</sup>  
 u ṣunum bu hoyāva sava hanam thanam yanā lamkhas  
 ta-tunum lvaham cāto lem lem puva thva Gunabatin  
 dhāram bho Manamohoni āva cha ji dāsī jula dh-m  
 dhāyāva

thana Manamohaninam sa chi sa pbenāva pālis bhok <sup>25</sup>  
 puyāva conam thana Manamohoniā sarbasam jvañāva  
 vanam thana thva rājā bona hayāva las bās yānam conam  
 thana bā cātis sakasyanam huedan ma cāyāva svayāva  
 thamam tuyā bastu rājāyā hmas tayāva rājā-bastanam  
 thamam tuyāva thamam husya vanam thana thva rājāñ <sup>30</sup>

12 bha rāñī 19 havā yās 20 vā nunum bu nunum 25 sa cho sa  
 29 tlyā bahma rājāyā hmas nayāva



hnedan cāyāva svatam cākṛ cikraṃ svayā b s rānī-pani  
 thanā bho rānī-pani chījis cel-to bisya vana dha|kaṃ 36  
 dhāyāva thana rānīnaṃ dhāram bho rājā thaone clum  
 juṃ vane nuyo dh-m vanam ||

5 thana thava che thyanam thana aneg lok mamtri sahit  
 vayāva rājā rānīyāta sivā dhāyāva mahā jātrā yānāva  
 rājā-nam rānī-nom dū-hāṃ bi-jyācakāva thana Gunabati  
 nāpa rānāva Gunabatin rājāyāta sivā dhāyāva thana  
 Gunabatinam rājāyāta dhāraṃ bho mahārājā chalaporaske  
 10 juṃ kha chātā nene chālapol Manamohonin cel yānāva  
 tāla dhāra khava lā dhi ṃ nenāva thana rājā tam cāsyam  
 dhāram bho pāpī chan sor vayā rā dhi-ṃ nvātam thana  
 Gunabatin dhāram bho rājā juṃ thukā chālapol uddhār  
 yānā jī thanam mī-janayā chāyan hyāva vayā banas bās  
 15 juva b-s jī basti chālaporayā hmas tavāva chālaporayā  
 hāstran jī hīyaṃ vayā thana clum cel bisya van dhi ṃ  
 dhāva thvaten jī ma su rā chālapol uddhār yāḥ hma  
 thana rājā koinaḥ juyāva dhāram bho Gunabati āvanam  
 hyā dhan saṃpatī noṃ jū noṃ rājā noṃ chan khusi  
 20 dhi-ṃ dhāyāva thva sva-hnam strī puruṣ juvāva sukhan  
 conam ||

thathūpura rānīyā prabhu hatāran pūmāva coḥ hma  
 Bikramādityā sūpāsanā bījyā ma te dhi ṃ putrikā  
 chā-hma bosya vanaṃ || 13 ||

25

## XIII

juṃa putrikā chā-hmasen dhāram bho rājā Bhojaleḥ  
 pūrṇakathā chā galli kane āe-hume

svargā digpāl pyā-hma dayakam tayā dāva thva dig-  
 pār panī hūtham pūrṇ chā-hma vanīva dakṣin chā-hma

vaniva pascim cha hma vaniva uttar cha hma vaniva  
thva pya hmayi vit Indr kaniva ||

thana cha hnuya dinas pūrb van himan dhārūp ati  
kautuk Sīlpat desas rāni ca cha hma dāva rin sūndari  
thvaya kvatha aneg ratnan dīyākhāva tayī thvayī khāta 5  
manimay ratnanam jyānā gu piva dīgasam subarṇaya  
dvarya cyasyam tava muti thucā ghnam tya dāva jinam  
ganam ma kbana svargas jukva khānī matyamanḍalasam  
36<sup>b</sup> ma khana patālasam ma khānā chu kha hlāya dh m  
dharam ||

10

hanvam dakṣin van hman dhārūp bho pāsa panī jūp  
ati kautuk casyam vāya jin kane ne hune kusumadīpya  
nagaras Bikramasimh rajaya kīy ri sūndar thvayā kva-  
thas ratnamay pya gu dīgasam dvarya cyānam tava nana  
ratn ghana dan penam tava muti thucā ghanam tya dāva 15  
thvaya khata manimay ratnanam jyānūp tava thathimna  
sūndar svargasam svaya ma du matyamanḍalasam ma  
du patālasam ma du dh m thithim bad juva

thana Indran dharam bho digpal panī ama thya lva-  
nava chay nī hman thana hiva nī hman jol phasyam 20  
svaya dh m debaraj Indran dhāyava khava bharapava  
thva digpal panī vanava thva nī hman dehe bīyam  
hayava Indraya hnevane kvathas tayāva svatam thana  
chu bīṣam ma du u thya nana thana Indr tvam ras  
tayava dharam bho digpal panī thva kanya panī hnedan 25  
cayake nūyo jhi jhusen svasyam cone nūyo dh m svasyam  
cona b s rani caya hnedan cayava cakr cikram svayava  
dhāram ji gana con vana dh m kautuk casyam conam  
thana thao javas kumar khanava rani can dhāram bho  
puruṣ cha su juyiva ji sukban denava core chin chay 30  
thana vāya ayogy jin kamaya bbāy ma sīya dh m dhayava

kumaran dharaṃ aye rāṃ jī bhāgyaṃ khava jin kamay i  
 bhav ma siyā Parameśvarasyen napa rīcākāva biro ava  
 chi jī mī hmaṃ stri puruṣ juyā dh m dhayava cha suya  
 hmyā ca chan nīm chu jī ka hune dh m rajan nenīva  
 5 ranin dhīraṃ ay kamapurūṣ jī nīm jurasā Mīgabati jī  
 babu juyā nām jurasā Tāmradhvaj rajī mahabir mahasul  
 mahajñani mahādata thatham hmayā hmya ca jī dh m  
 kanyāva birap hanor rīnin rājāyake nenap chi su  
 juyiva chi nāmam ka hune dh m dhāyāva rajan dhāram  
 10 jī rā jurasa dakṣinadīśas kanyapatanā desayī jī nam  
 jurasa Sundarakumār jī babu juyā nam Bradhvaj rajī  
 thvaya | rājyas smast basti bhāb dava thvaya rajyas 37  
 danḍ yīya ma du chu dukkham ma du mahā nyayaniti  
 yak ava chan jī bācan nene mār chava jiva amo rasās  
 15 nīpam denc vīyo dh m dānava vane tena b s ranin sībakar  
 biyava dhīram thana den varasa pame mahapap abasy  
 abasy chiva jī stri puruṣ juyā chi rup jauban jin gathya  
 ror mamake jī mamayata juko nene mā naṣyam ma chal  
 chi binan meba puruṣ kārasa jī mahapap jī ratnam itī  
 20 jī patīsi chin kāsyam tiva chi ratnam itī ran jin kāsyam  
 taya hiva dh m thithi saty janiva conigu samastam  
 debir y Indran svasyam coniva ati lāutuk cīyiva digpal  
 panita dharap bho digpal paṇi gāna chimisyam hīya ana  
 tor tiva tīthiva dh m dhīyāva anap tor tava tathu juro  
 25 thana na sanīva svaya b s o hma puruṣ mā du khmiva  
 maha dukkham khosyam conap thva b s mīman du svat  
 vava thana thva puruṣay bāstr khaṇava maman hūna  
 ay Mīgabati thva bāstr su m jnāyava juko chan dust  
 buddhi yīto āva jin chan bābūya khv it gathya svaya  
 30 dh m mīm khosye khosye nītap thava Mīgabati rajya  
 cīyiva jhāṃgal juyāva jhy irānāp bosya vaṇava tatāva

vanaṇi tiṇṇi hīṇi Sumdarakumār dh m nām kāsyaṇi hā-  
lāva vanam ||

thana māṃ khvāsa con b s Mrgābatuyā babu-ju vāyāva  
thva khanāva dhātāṇi bho rāṇi cha chāy khvāsa khvāsa  
cona dh-m nenāva thana rāṇīnaṇi dhātāṇi bho prabhu 5  
jhi jhis hmyā ca Mrgābatu jhamgaḷ juyāva jhātānaṇi bosya  
vanaṇi ji thava hma hmyā ca dūnaṇi rākṣasanaṇi khu-  
syāṇi jano thva cha-hma dūnaṇi chan phukalo dh m  
nāṇāva conam ||

thvanaṇi li Sumdarakumāran hnedaṇ cāyāva na sanāva 10  
svayā b s Mrgābatuyā bāste ratnamālā khanāva rātrīyā  
kha lu manāva dhātāṇi ji chu jula gathya juro hmana  
37<sup>b</sup> la dhaḷkaṇi kautuk cāsyam mahā duḷkhaṇi thva  
Mrgābatuyā nām kāsyaṇi thava che tor tāva deśāṃtar  
vanam || 15

hāy bāy Mrgābatu Mrgābatu dh nām kāsyaṇi vanā b s  
maha durgābanas mahā bhayaṇkar che cha guri ruva  
thva ches Birūpāks rākṣasan bās yānam con thva rākṣasa  
yake Mrgābatuyā kehe cha hma khuṣyaṇi tava thana Sum-  
darakumāranam Mrgābatuyā nām kāyāva vanā b s thva 20  
rāṇi cānam tāyāva dhālam thatthupāa banas sunānam ji  
tatī juyā nam kāsyaṇi vala dh m sval van b s thva Sum-  
darakumār khanava nāpa lānāva dhālam bho mahāpuruṣ  
chu chāy thana jhāyā thva banas su vāyam ma chāva  
thva rākṣasayā bhay du chu thana dya ma tele Mrgābatu 25  
julasā ji tatā ju tūkā chī ganam jhāyā ananam huni dh m  
dhāyāva thva Sumdarakumāran dhālam ay rāṇi cā āmo  
rākṣas jin mocakāva chava nāpa vane dhāyā b s thva  
rākṣas vava thva rākṣas tam cāyāva naya yānam vava  
thana Sumdarakumāran thva rākṣasava lāṇāva mahā 30  
yuddh juya thva Sumdarakumāran rākṣasayāta dhālam  
bho duṣṭi papi thani cha jin mocake juro chaṇ su sumarape

teñā sumarapīva dhāyāva rākṣas tam cāyāva rāhāt bo-bo  
 syāñāva vava khañāva. thana Sumḍarakumāranaṃ khaḍgan  
 pālāva rākṣasayā lāhāt pyet nañāva vanaṃ. thava rākṣas  
 thava ujhānas vañāva. amṛtakundas vapāva amṛt-lapkhān  
 5 buyāva. lāhāt uṭṭiyam euli vayakāva vava khañāva Suṃ-  
 darakumārān va yāye he ma siyāva coñā b-s. thava rāni-  
 cānaṃ sainast kha kanaṃ thava rākṣasayā amṛtakund du  
 hup-hup ujhānas amṛtanaṃ buyāva thukā thivayā lāhāt  
 euli hola dh-ṇ kañā kha nenāva. thava amṛtakund | cānaṃ 3  
 10 lāñā tāthāva satī kṣṇu tevalaṃ kvāt vañāva mahā  
 yuddhī yāñāva tālapatr khaḍganam pālāva mar dhiyañāva  
 hūlaṃ thava rākṣasayā mol gva tulā vañāva amṛt sor  
 vanaṃ thava amṛt ma dayāva sal phāyāva sṭk

thava Sumḍarakumārānaṃ rānūp hastu-lāhāṃ jonā  
 15 vayāva thava che ṭiyañāva māni sal-tā thana māman  
 sal-tu-gu śabd tīyāva kva sol vava māmanaṃ hmyā-ca  
 khañāva ras tīyāva ay putā hmyā-ca cha gathiva vayā  
 dh-ṇ nañāva rāni-cānaṃ dhālaṃ thava Sumḍarakumārā-  
 naṃ rākṣas mocakāva thava sakal paṇisen ji lionaṃ hira  
 20 thava Sumḍarakumārānaṃ tatā juyā nāni kāsyaṃ vava āva  
 tatā-ju gṛha va dh-ṇ nañāva māmanaṃ dhālaṃ bho  
 putā hmyā-ca ehan tatā ju pulavā pharṇgal juyāva bōsya  
 vana dh-ṇ kañāva thava Sumḍarakumārān hūde thana  
 coñā b-s hāñāva vava sal-tīyā hāñ hāñ Sumḍarakumār  
 25 dh-ṇ hālā thava Sumḍarakumārān thava khava abavyanaṃ  
 dh- hāñāpīva thava Sumḍarakumārān sal tīva chotaṃ  
 bho Mṛgībati ji thana vaya dhuma vāyo vāyo dh-ṇ dhāla  
 sar nañāva Mṛgībati ati sumḍari juyāva thava Sumḍara-  
 kumārāyā hūevane jūt vava thana babu ji māni kehe  
 30 Mṛgībati Sumḍarakumār. thutā muñāva hūṇṇāyā kha  
 tlakva kañāva hmyā-ca-pani ṇi-hūnasyenaṃ bāhu māni

sibā yānāva. jilinaṃ sebā yānāva Mṛgābatin Sūṃdaraku-  
mārayāta. sibā yānāva thithi harṣamānanam conam ||

thathimṇa rājā tvaṃ jayalapya phu Bikramāditi rājā.  
thivayā simhāsanas dane ma te dh-ṃ putrikā cha-hma  
bosya vanam || 14 ||

5

## XIV.

punarbhār putrikā cha-hmasen dhātam bho rājā Bho-  
jadel jin pūrbakathā kane

Mahādebasyen parbatayā kos trisūl cha pu svānam tayā  
du thva Mahādebasyen dhātam thva trisūlas go-hma ko 10  
bhāta va-hmayāta jinaṃ bal prasād biya dh-ṃ dhāyāva  
thva trisūlas anek katak sik thana Bikramāditan vāt  
lāyāva sunānam ma khanakam vanāva Bikramāditi rājā  
38<sup>b</sup> thamanam vajrāva thva trisūlas kva bhānāva thva rājā  
jukva ma sik thana Mahadeb tvaṃ ras lāyāva dhātam. 15  
bho rājā chanata bal phova dhāyāva draby lāya yava lā.  
rājy lāva yava lā jan lāya yava lā chu yala u-guli kva  
dh-ṃ dhāyāva Bikramāditi rājānam dhātam chalapolayā  
prasādanam samastam dava chalapolasenam bilasā thva  
trisūl cha pu phone dhāyāva thva trisūlas aneg katak sito 20  
hanakam sivā tmi dh-ṃ thva trisūl heakāva bilam ||

thathim hma rājāva suphāsanas cha dane ma teva  
dh-ṃ putrikā cha hma bosyam vanam || 15 ||

## XV

punarbhār putrikā cha hmasen dhātam bho rājā Bho- 25  
jadel ji kha āa-hune

pūrb dīśe Bikramāditi rājāya thava guru Subhānt  
dhāyā nīm thva guruṣā karūtayā hānavane dhātam bho  
guru mīm jiu strīyā carit ma siyā svaya bhālapā kyasya

simā-bhāvālas con vanam thva pakasini misāto sva-hmani  
 simā gayāva mantr yāuāva simā boyakam yānāva sadāyā  
 thyaṃ thva pakasini-pani rākṣas nāpa lāyata samudr pār  
 juyakam bosya vanam || thva sakalem jog yānam con-hma  
 jogi-bhes rājānam svayāva conam || 5

thana samudr pārān itā thyanāva thva simā bhāvālas  
 con-panisen bhūlapā — — — rākṣas nāpa lāva tolenam  
 thva banivā banīyāyā cel thva ni-hmasenam aneg subarn  
 kāyāva thva simā-bhāvālasam vanam thana thva misāto  
 sadāyā thyaṃ li hā vāyāva simā gayāva thuthim nānāva 10  
 conam mantr yāva suyā pāl dhakam thana rānīnam  
 dhālam bho pāsā pani mantr yānānam ma julo āva chatā  
 jukva dāva ni tha Ujoni nagaravā banīyāyā kāy yākat  
 thva jhijhsen kuladevayāta bhogy biya dhakam phyanam  
 taya dhakam dhālam || thana banīyānam tīyāva hākāva 15  
 chotam ay pāpinito āva kahnas svava cha pāpanita hnās  
 dhyānake rājāvāke dhāya dhakam dhās tunum thva  
 misātosyen thva simā samudr dathus phvāsyam vanam  
 thana thva jogi yānam con hma Bīkramāditanam thva  
 39<sup>b</sup> simā hnācakal hayāva thava thāyas tayāva satī khu hnu 20  
 thva Bīkramādīt rājān thva rāni mantriyā kalāt māhānayā  
 katāt thva sva hma pakasini panis hnās hnas pot dhyā-  
 nīva pi tūnīva chok juro ||

thatbiri hma rājāyā simhāsanas cha dane ma te dhakam  
 putrikā cha hma bosvam vanam || 16 ||

25

## XVI

punarbhīr putrikā cha-hmasen dhāram || bho rājā Bho-  
 jadelī jin pūrīkālākathā kane ne lune

Bātuvān Subhīntasake vaṇāva Pathuvā māle dhakam  
 vanam thana vaṇāva Pathuvā deś thyanāva nenaṃ bho 30

lok-pani Pathuvāyā che gana khava dhakam nanāva  
 lokan dhālam bho mahāpuruṣ Pathuvā julasā āmo thukā  
 dhakam kana thana Bituvānam dhālam bho mitr chu  
 yānam diyā dhakam dhāyāva thana Pathuvānam dhālam  
 5 bho mahāpuruṣ chī su juyā jin ma siyā dh-m nanāva  
 thana rājān dhālam bho pāsā chi māl vayā chīva jiva  
 pūrbajanmas atin jāk pāsā thukā āva cha māle dh-m vayā  
 ji bhāgyanam nāpa lālo thana Pathuvānam dhālam bho  
 pāsā chi chu dh-jhāyā dh nenāva thana rājānam dhālam  
 10 bho pāsā ji nām julasā Bituvā thukā dh m kanāva thana  
 Pathuvānam dhālam bho pāsā chī ji nām jukva u lāk  
 mitr yāya jogy chu nimittinam jhāyā ji che ni vane nuyo  
 dh-m che bonāva yanam thana thana rājānam dhālam  
 bho pāsā chi nimittin thva duvāl pye pesam tayā thva  
 15 khātā khol chīa khol ma du gathya khava dh-m nenam  
 thana Pathuvānam dhālam bho Bituvā sunānam māl  
 valasā chī-gulī duvālanam bisyam vane thulyā nimittinam  
 pya duvāl davaka tayā dh m kanāva thva khātāyā pya  
 khol datasī katak conīva thamam cone telauāva chīa khol  
 20 chuya thvaten thukā thathva tayā dh m kanāva Bituvān  
 dhālam bho pāsā chi-psen misāyā carit svaya db m cūke  
 vayā dhāyāva Pathuvānam jiva sva dhakāva ni himam  
 vanam ||

thana Baukapujri dhāyā desas Ratnadatt bauvāyā kalāt 4  
 25 atī bīn-lāk atī bhīn thva khañāva Bituvān dhālam bho  
 pāsā thva misāyā carit svaya nuyo db m dhāyāva jiva  
 khva svaya nuyo dh m dhālam thana thva banyāyā  
 katātāyāke su du thyan dh m dhāyāva sol juyā b s thva  
 na'unī cha-hmā du dh- thva na'unīyāke vanāva Pathuvā-  
 30 nam dhālam bho na'unī ji kha cūke dhān hīya ne-hume  
 dh m dhāyāva thva na'unīnam dhālam chu ujan dayāke



tenā ujan dayakīva dhūyāva thva Pathuvānaṇi dhālaṇi.  
 thva na'unl jī pāsān thva banīyāyā kalāl khaṇāva birali  
 cāsyaṇi conaṇi ma ehināva sīyuno āva sunānaṇi ma  
 phato chan jukva phoyīva chanata dāmi pīya lakā āya  
 takā biyake dh-ṇi bodh yānaṇi chotaṇi 5

thana thva na'unl banīyāyā kalātayāke vanāva thva  
 na'uninaṇi dhālaṇi bho maya-ju jike mahāpuruṣa cha-hma  
 vava du thva mahāpuruṣanaṇi chi kauāva birali cāsyaṇi  
 con prān jukva lyanaṇi nī ehin jibadān bi-luṇl thva puruṣ  
 nāpa lāl hunc dh- dhāyāva thva banīyāyā kalātanaṇi 10  
 dhālaṇi bho amā ju ma jile jī puruṣan ghal chi ma vāk.  
 gathya nāpa lāya dh-ṇi dhāyāva na'uninaṇi dhālaṇi bho  
 maya ju yathanam nāpa lāva hani bahonl vava dh-ṇi  
 bodh yānaṇi ihāthāva che h hāṇi vayāva h sal kauāva  
 conaṇi 15

thana bahani juvāva sva hmaṇi vanāva thana che  
 lhyānāva sahan dayakalaṇi thana banīyāyā kalātan thva  
 sahan biva gu tīyāva pī hā vanaṇi thana thva banīyānaṇi  
 samastaṇi svasyaṇi conam thana na'uninaṇi dhālaṇi bho  
 Rūpabati maya ju bhāju jhālo gathya dh-ṇi nenam jiva lā 20  
 ma jiva lā dh-ṇi nanāva banīyāyā kalātanaṇi dhālaṇi ay  
 40<sup>b</sup> amā ju ma jire jī prabhuyā hcedan cāva dh-ṇi kanāva  
 conā b s thava banīyā tam cāsyaṇi vayāva dhāraṇi are  
 pāpini chan byāpār āma thva rā dh- dhāyāva vātu vān  
 dāyāva thāmas cināva tayāva dhāram are pāpini māsā 25  
 chan su sumarape mār sumarapiya cha rakṣā yāyu-hma  
 su khava dh-ṇi mātāva tale vanāva cupi mār vanam  
 cupi mār va tolenom thva na'uninin hatāsan thva cīsyāṇi  
 layā hma pheṇāva cha bhun vanāva dhāraṇi ay may ju  
 thva-panis kha āva dh-ṇi dhāyāva haniyāyā karātan 30  
 dhāraṇi nane amā ju jī vātu vān dāyāva thāmas cīsyam  
 tara gathanam ma jira dh- dhāyāva thva na'uninan

dhāram āva jito hūnī dh-ṛ Biluvā nāpa rāke cholam  
thana na'unī cijak thāmas ri-dhanāva conam ||

lhva b-s banyān cupi jvanāva taman vayāva thāmas  
h dhanam con-hma na'unīyā hnās dhyanāva nānā prakāran  
5 nvānāva talesam lhā-hī vanāva conam thana na'unī  
sumukam conam || thana banyāyā karāt vayāva dhāram  
bho amā ju ji vanāva vāya dhuna dh ṛ dhāyāva thana  
na'uninīn dharam bho may-ju chan nimitam ji hnās  
dhyanāva lāthala āva ji pheva dhāyāva thāmam cijakam  
10 conam thana na'uninīn tho hnās jvanāva che li-hā va-  
nam ||

lhana banyā kva hā vayāva hālam are pāpini misā  
hnās ma du hma āo cha chu khvālan lāchis vane chu  
khvālan lhava che vane dh nvānāva thana banyāyā  
15 karātan dhāram bho nīnāy ma du puruṣ prabhu svāmu ji  
chu julā ji hnās culi vala jin pāp yānā ma du ji chu  
juyāva hnās culi vala svao svao prabhu ji dhāyāva lhva  
banyān svayāva khao bhārapāo chan doṣ | ma khu khava  
dhayāva cisyam tayā hma phenāva ghas phunāva tale  
20 thala bonava yanam ||

thanam h thva hnās dhyanā hma na unīyā puruṣ na u  
paradeśas thva byāpār vanāva ku cha ku jvanāva vayā  
b s ches samastam kacīnggar thanam tava khanāva nī-  
tam || are pāpī misā cham chu byāpār yānā svava svava  
25 ches kacīnggal yānam tayā dhāsyam tam cīyāva jhāyāva  
pya tyānāva kalātayāta vātu vān dāyāva dhāla cha pāpī  
misāyā hnās dhāmkē māl dhāsyam nvānāva thva misā  
kholam puruṣayāta apajas biyāva khvālam puruṣanam ji  
hnās dhyanayo āva ji gana vane gana cone dh- dhāsyam  
30 khvalam

thana nīnī pañcalok du hā vayāva nvātam gatīna

21 thva hnās

abhāgi na'u khava thva gathina sīsi yāk dā juko dālasā  
 ehu sīsi hūās tapam dhyane chūy dh- dhūsyam pi-hū  
 vanam || thana rājā-sabhitā yauāva thva na'uyāta sīsi  
 yāya tenā b s thva samast kha siva-hma cha-hmasenam  
 dhālam bho mahārājā āmo na'uyā doṣ ma khu mīśyā 5  
 doṣam dhāsyam hūam mīsyam yā samast bṛhāntar-kha  
 khanāva mīśā pi tma chok julo ||

bho Bhogadehi thathupna parākram dāva-hma Bīkra-  
 māditi rājyā sūbhāsanas cone ma te dhāsyam putrikā  
 cha hma bosyam vanam || 17 ||

10

## XVII

putarbār putrikā cha hmasen dhālam bho rājā Bho-  
 jadeb āmo sūbhāsanas cone jogv ma khu ji kha chatā  
 ni ne-hune dhālam

go chinam Gargādeśayā mahājñāni cha-hmasen thva 15  
 Bīkramāditi rājī mahājñāni dhāva bīcārīk dhāva khava  
 lā ma khu lā dh m jin svar vane dh-m vanam || thana  
 Ujomi nagre thyanam rājā Bīkramādityāta darsan yauāva  
 thvayām sūti khumu tevalam dānāva thva rājyā bal  
 41<sup>b</sup> buddhi jñān svaya nimittonam thva rājyā bali thā lohos 20  
 hmin sva tīl penakam tāthū thathya tu sadīn penakar  
 vanva

cha hūyā dinas rājasabhāyā jan-panīsyen khanāva  
 rājyāke bimati yāk bho mahārājā atī kautuk mahāpurus  
 cha hma vayāva chālaporayā bali thya lohos penakam 25  
 tāthalo cha lapolasen bīcār yāya mīl thana rājānam  
 dhāram āmo vayava thana bonīva hiva dh m dhāyāva  
 chotam sūti su-hnu tevalam danāva sadāyā thyam pena-  
 kar vava-hma jvanam yanāva rājā nāpī rācakīva bīram ||

1 rāhāsi 15 Gargādeśaya 18 Ujomi 19 tevalam dānāva balabā-  
 dhi 23 ja panīsyen 25 vayavayava

thana rājān dhāram bho mahāpuruṣ chāy jī bali thā  
 loho penakā jin ma ṣu mahārājā dhāyāva gathye ma khu  
 niṣeayanam khava chan satyanam hlā-hunc thva mahā-  
 puruṣanam dhālam bho mahārājā cha-lapol mahāpratāpī  
 5 atinurnay nī dhāyāva khava ma khu jin svaya dh-m vayā  
 thva bali thā lvaham jin penakā khava thva penakāyā  
 arth thathye cha tāl penakā gu thava ches lyāse hmyā ca  
 tava hmayāta dām dasyanam jvanāva maju-hmayāta  
 cha tāl lyāsyā kalāt thava sasalas tava hmayāta cha tāl  
 10 thva samastam sva tāl dh m rājā kanāva bilam thana rājā  
 kautuk cāsyam conāva hetu khava bhālapāva thva mahā-  
 puruṣayā prasād bisyam chotam ||

thana thva rājān tao hetu bhārapāva thava karāt lyāsyē  
 julo ma bosyam tayā āva jin thvayā caritr sol vane dh m  
 15 yogiyā chāyaran tyāva jogi yānam vayāva karātayā thava  
 ches con vanam || thva jogin tābatā gun syenāva biram  
 tābatā bidyā senāva biram thana sasar babu-hma rājān  
 ali gunik jogi bhārapāva la lusyam talaṇ

thana thva jogin thava karāt khanāva jauban jul kha  
 20 nī dh-m svayāva conam || sadānam thva rājāyā hmyā can  
 nakāva tava cha hnuyā dinas thva rājāyā lī bvānāva  
 sakale nake lī | bīāk thva rānī cāyā sara la hik cel tam 4  
 cāyāva thva celayāta thva rānin thavata ma kāsyam bo  
 hnepa cyānāva thva cel nakal vanam thva cel tam cāyāva  
 25 con b s thva rānī cā vanāva thva cel tava tava salan  
 nvāk tāyāva thva yogin carit svaya dh-m vanam thva b s  
 nvānāva catāk kāyāva dīlam tha thva rāninam dhālam  
 ma tele bhāju thākul dhāsyam bimati yātām thva samas-  
 tam joginam svayāva conam thana joginam dhālam  
 30 dhanye dhanye mahāpuruṣanam dhāko kham khava dh m  
 dhāyāva thva jogi thava āsanam con vanam thana thva

jogīnam dhālam bho mahārājā āva jī vane tero cha-  
 lapolayā hmyā-cayā lā hātinam lamkha bhati tvanakāva  
 chova dh-m dhāyāva thana babu-junam dhālam bho  
 putā rāni thva jogi chanam lamkha tvanakāva chova  
 dh-m dhāyāva thva rāni cānam lamkha hayāva tvanakā 5  
 thva rāni cānam thva jogiyā belayā vā khanāva thava  
 puruṣ bhālapāva bisya vanāva khojāva conam thva sva-  
 yāva babunam dhālam bho rāni cā cha juro dh-m nānāva  
 rāni cānam dhālam khava khya babu-ju thva jogīnam  
 bidhān yānāva jī khusyam yane tena thva jogi syātaka 10  
 māi thva jogi ma syālasā jī siya julo dh-m rānin dhāyāva  
 rājān jogi syāya biyāva chotam thana candālanam yānāva  
 tadavālan pāle tenā b-s thva jogīnam dhālam bho bā bā  
 jī syāya ma te jī syātasā chuta pāp juko lāyiva cha panī  
 ni-hmayāla hnas janmayā nayala gācakam dām biya 15  
 makhā dhāyāva candāl panisen ni hmasayā samadhār yāk  
 42<sup>b</sup> thvan dhāyā khām khava dh-m dām | kāyāva tol lāva  
 chotam || thva candāl ni hmaṃ h hām vāyāva rājyāke  
 vanāva bimati yātām bho mahārājā cha lapolan choyā  
 kāry dhuno dh-m dhāyāva thava che vanam || 20

thva jogi thava rājy vanāva pi lā cyā lā dasyam h  
 thva rājānam thava kalāi bone bhālapāva saṃdes prades  
 dayakāva bonakal chotam || thana babu-hma rājān tā  
 dato thava ches con dhakāva jūm bonakal hala dh-m  
 aneg draby ratn bastr biyāva dūyā bhalyā dayakāva 25  
 huni putā dh-m dhāyāva rāni-cān dhālam bho babu-ju  
 samast dato cel cha-hma jukta ma ni thva cel jita phone  
 dhāyāva yava putā dh-m cel biyāva chotam || thava  
 rāninam bhālapā gathim āścary thava puruṣ ma khu lā  
 thva jogiyā belayā vā jula lā āva jogi syānāyā pīp jita 30  
 ken bhālapam dūis dañāva vanam thana rājū Bīkramī-  
 -dityā rājy thyanāva rājagrāh dūta yanāva rājū nūpa

lānāva sivā dhāyāva hnethu-prāṇitam bicār yānāva co-  
naṃ ||

thana cha hnuyā dinas thva rāṇī cā rājāyā kvathās  
vanāva krīḍā yānāva sukhanam conam thuthum khvāl  
5 svayāva conam thana cha hnuyā dinas rājān uphol svā-  
nāyā danan rāṇīyā khvālas dāyāva syāk dh m khova  
thana rājānam tam cāyāva dhāram bho pāpini jin uphol-  
svānan dāyānam khoḷo thva celanam catākan dāyānam  
vayāke bhajanā yāta dh m pi tūāva chotam thva cel syāya  
10 bisyam chotam ||

thathum hma rājāyā samhāsanas cha dane ma te dh m  
putrikā cha hma bosya vanam || 18 ||

### XVIII

punarbār putrikā cha hmasen dhālam bho rājā Bho-  
15 jadeb jin pūrba|kathā kane ne hune ||

Bikramīdit rājān aneg katakava sambhāsan yāk bho  
guru mām Subhā ut ji rti kautuk cāyā thva musāto gathya  
parapuruṣayāke cint jula dh m rājān dhalam thana guru  
mīman kanā bho rajī guli chuyām mā gun jula guli  
20 chuyām bā-gun jula guli chuyam dudu gun jula guli chuy im  
samgh gun jula dhāyāva thva rājānam āva jin svaya  
dhāyāva cha hnuyā dinas thava desas dhāyāva tūlam ||  
sunānam jīti bhun mocā bulasā hmā ca julasā jike ne haya  
māl dhāsyam hānam tava ||

cha hnuyā dinas rūp bhun rakṣan līk rājāyāta jogy  
juva thathuma hmā ca buva thva vīt tājāva rājāyāke  
vanāva bimati jātām thva mocī r yānam kāyakaḥ hayāva  
mahābanas tava-dhan simā bhvālas kvathī dayakam tayā  
dava thva samājā duvane nava kvathī dayakam tājāva  
30 thana aneg ann dhan sampatti dayakam tayā thva si  
bhvālas tājāva la lucakam tayā thana rāṇī cī lyās

jnyāva nām chusyaṃ tryā, ihvavā nām Candrābali debi  
 dh m nīm chunāva talap ihvayā janban svargasaṃ-  
 matyamaṇḍalasaṃ pūlūlasaṃ ihvati bīn-lāk ma du thva  
 rānī-cā Bikramīdhi rājīnaṃ karāt yānāva tava thva rānī-  
 cāva aneg kāmākṛīḍā yānāva sukhan conaṃ thva rānī-  
 cāyā nīm kāyāva jul hūnīva sadhūnaṃ julanaṃ tyāk  
 julo ||

thana cha hnuyā dmas Kṛtak dhāvā juyālanap at  
 kautuk cāsaṃ cā yānāva cha hnuyā dmas thva Kṛtak  
 juyālanap rājāva nīp jūl lvāḥi thana Candrābaliyā nām  
 kāyāva pās hūnīva thva juyāl bōk thana rājā vap dāḥāva  
 vanap || thva juyāl hva hva vanap thana rājī mahābhanas  
 3<sup>b</sup> du-hā vanāva thva sunāyā bhvālas khāpī tūḥīva lavā  
 dava thva khāpī dhīdhi vūnāva Candrābaliṇ śmīyā  
 duvanen pi hā vayāva thva rājā h cāvakāva du boḥāva  
 yanap thva samastaṃ Kṛtak juyālan saṃsaṃ conaṃ thana  
 juyāl thava che h hāp vanap ||

cha hnuyā dmas thva rājā hraso jūl lvāḥi vava thva  
 juyāl rājā vava khaṇāva rājīvāta dhīlāp bho rājā thanu  
 jul ma lvāto thva pṛasava nāp jūl lvāva dh m dhāyāva  
 20 mebava jūl lvācakaṃ tātīva thamaṃ thva rājā vanā  
 thyaṃ vanāva thva sunā bhvālas khāpā penakaṃ conaṃ  
 thana sunā bhvālas con rānī cā pi-hā vayāva thva juyāl  
 h cāyakāva duta bonap yanāva thva rānī-cāva krīḍā  
 yātaṃ thva Candrābaliṇ rājā tu bhālapīva conaṃ thva  
 25 ku hnu rājā julan bunāva thva rājī atī kautuk cāsaṃ  
 conam sadāyā thya vanā b s thva hrasas ku vasyaṃ  
 conāva thva rājānam sval vanam ||

thana jugi cha hmasen jā thusaṃ con thva svasyaṃ  
 conam thana jā bunāva thva joginaṃ jā m bo tūnāva  
 30 thva svayāva rājā kautuk cāsaṃ conaṃ thvanap chu chu  
 yāyva khyā dh m soḍāva conaṃ thva joginaṃ thava

khal-pāyas sundari misā pu kāyāva jā bo hnepa cyācakam  
 tāthāva thamam thālā bhālā sileta vanam thva b s thva  
 sundarinam thava jā bo ni bo thayāva hnas potas susyam  
 tayā kuṇḍalas mi jan cha-hma pi kāyāva thva jā bo cha  
 5 bo nakalam nake dhunevam kuṇḍalasam thanāva susyam  
 talam thana joginam bhālā silāva h-him vayāva ni hma-  
 sayam naya dhunakāva sundari misā thava khal pāyasam  
 du thanāva talam thana thva jogi sumukam conam thva  
 b s thva rājānam sar-talam bho guru cha thana chīy  
 10 conī chān pāsā du lī dh-m nanīva thana joginam dhālam  
 bho bhībī ji thāthupna paradisyāta jita pāsā chīy dh m  
 dhālam thana rājānam dhālam bho guru cha ji thāyas  
 vane | vāyo dh m dhāyāva nāpam bonam hayāva thava  
 kalāt sadīyā thyam sal tāva conam thva rāni cānam dhā-  
 15 lam thani chu jula ni hma dato thani gathye khava dh ni  
 byangis sulāva tayā hma juvālayīke nenam || bho mahā-  
 puruṣ cha su juyiva thana chāy vayā dh m dhīyiva thva  
 Kṛtak juvālanam dhālam || bho rāni ji rājā ma khu chān  
 hnehu janmayī puruṣ thuk i ji āva jin ji sulāva taya mal  
 20 dhīyāva thana thva rāninam thva juval byangis thanāva  
 sulāva talam ||

thana raninam rājā du tā bonāva yanam thana rājānam  
 dhālam || bho Candrabati thva jogiyāta ann biva dhayāva  
 rāninam aneg bastu bhab dayakāva ann bilam thana  
 25 joginam jā thula jā bunāva nayayāta ji tītam thana  
 rājānam dhālam bho guru chanata jā cha bo ma gā ni  
 tāva dhāyāva joginam dhālam bho bhībī ji yakātayāta ni  
 bo chāy dhāyāva rājānam dhālam bho guru hūco chan  
 khal-pāyas tayā hma pi kāyāva nakala avā nīlā pu caya  
 30 mu māle dhāyāva jogin thava khal pāyas con hma pi  
 kāyāva nakalam hanam rījanam khal pāyas con hma



misāyāta dhālam || bho mātā āmo jū bo ni bo thava cha  
 bo chan niva ni bo naya ma te cha bo āmo kuṇḍalas  
 con hma nakīva dhāyāva thava joginī mahā lajyā cāsyam  
 conam thana sundarīnam thava leval-hma pi kāyāva  
 nakalam thana thava sundarī nālā-pu cāyāva conam hanaṃ 5  
 thava sundarīnam rājāyāta dhālam bho mahārājā cha-  
 lapolasenam jita bharam khvalay yāta āva jinaṃ chatā  
 dbāya nesyam bi jyā hune āmo byamgis chī kalātayā  
 byapāl sol hune dh m rājāyāta dhāyāva rājānam sol  
 vanam thava kṛtak juvāl sulāva tayā hma luyāva rājā 10  
 kautuk cāsyam conāva Nārāyan Nārāyan Sib Sib dh-m  
 hālāva conam thana Candrābatu pi tūāva chotaṃ Kṛtak  
 juvāl sulā biya chotaṃ thava joginam thava sundarī misā  
 44<sup>b</sup> vanāva deśāntar vana | thava Bikramādīt rājā thava rājy  
 vanāva Subhāvatī dhāyā guru māmāyāta kanam bho 15  
 guru mām chan dhāyā thvam khava strī carit soya dhuna  
 dh m dhālam ||

thathamna rājyā simhāsanas cha dane ma te db m  
 putrikā cha hma bosyam vanam || 19 ||

# XIX

20

punarbar putrikā cha hmasenam dhālam bho rājā  
 Bhojadeb pūrbakathā kane ne hune

Bhojapuri dhāyā desayā Dhanasāgar nām banyān  
 thava kāy kalāt vanam thāthava samudr pār yānāva  
 banaj vanam thava banyāyā kalātānam su mī-janayā 25  
 khvātam ma sok thava vāt tāyāva Bikramādīt rājānam thava  
 misāyā carit svaya dh m jogi bhesanam vanāva thava  
 misāyā dūvāras con vanam

thana cha hnuyā dinas bā cati kotvālanam samastam  
 desas halāva juva thava misāyā che thyas tunum sahan 30

1 misāyāta lam che bo chan 24 vānam tāyāva

biyāva thva bhāṇiyāyā kalātanam khāpā khanyāva duta  
 kālām thana sūmasti prakāranam bhīn bastu nakāva  
 sukhānam kriḍī yānam conā b s thva misāyā kāy khova  
 thva misā vanāva dudu tonakam tāthāva kotavālava nāpa  
 5 con vanam hānam mocā khāyāva thva misīnam mocā  
 bodh yānam tāthāva kotavāl nāpam con vanam hānam  
 khoyāva thva misānam tam cīyāva nvānāva thathūpa  
 b s thva pāpi mocānam chu sukhānam ma hiva dh m tama-  
 nam jñanudran suyāva mocā syīnam tāthāva kotavālava  
 10 nīpa con vanam thana kotavālam dhīlam bho Sukhamā-  
 bhūti tā'u jīlo chan macā ma kho chu jula dh m dhāyāva  
 misānam dhālam hñed vāyakam con thukā dhīyāva  
 kotavālam dhīlam he Sukhamābhūti atinam tīu jīlo  
 mocā ma kho āmo mocā chan syāto cha thathūpa pāpi  
 15 kha jñ m sīyā āvanam huī jī vāya dhūno āvalam li jī  
 vāyī ma khuto ma vala dh dhāyāva thva misān kotavā-  
 lanam sīva bhālapava dhālam bho pranānath āva chi  
 jhāya telasī thva madhū bho pñe dh m es tīyāva madhū  
 na/kalam thana thva kotavā esan dīnāva con b s jñm- 4  
 20 dran suyāva syāk

thāna thva misān aneg pāt pītāmhar devane tthāten  
 vāsanakāva svānam chucakam tayāva lukhā kos con jogi  
 sal tāva dhātām bho guru dharmaprasthāyī deb āva jī  
 purnā ma dū tā'u taya ma teva thva devam cūyake mat  
 25 jī ekātan mā phayā cha vāyo dh m bonam jānāva thva  
 sīk hma cūyakāva thānam thva jogī jāt jvanāva jāt  
 dhap jvanāva liva liva vanam las jogi hīnam jānā bho  
 guru jñam dhīs tunum tol tiva dh m syānāva vanam

thāna khusi thyanīva thva misā jāt dhap jvanāva  
 30 khusi sis conam thva jogīn sīk jvanāva khusi chitām  
 thana misīnam dhālam bho guru puli tī vās tunum tol tiva

dh m dhālam thana thva joginam thamam syāyāva siyāva  
 puli to vasvanam ma va ni dh m vanāva gal-pot to vas  
 tunum sik tol tāva thamam lamkhas ruku hisyam conam  
 thana thva misānam jati-dhapan hnānāva chotam thana  
 thva misā thava che li-hā vanam thva lamkhas con jogin 5  
 jati-dhap jvanāva thava rājy li hā vanam ||

thvanam li da chi ni da lanāva thva Dhanasāgar banyā  
 li hā vava vāt tīvāva Bikramāditi rājānam jati dhap  
 jvanāva bhāt rūp juyāva thva banyāyāke tevā hlāt va-  
 nam thva banyān thva jati-dhap khanāva thava kalāta- 10  
 yāta dhālam he Sukhamābati jhyhis jati dhap u thyam  
 nen jhyhis jati dhap svaya hiva dh dhāyāva Sukhamā-  
 batnam dhālam bho prabhu ju jinaam hūnakam tayā  
 khve dh m bodh yānam tava hanam sati khu-hnu dhālam  
 bho Sukhamāhati āmo jati dhap thana svaya hiva ma 15  
 halasā sāsiti vāya dh m nānāva Sukhamābalinam chatām  
 ma dhāsvam conāva thana banyānam cintalapā āva thva  
 mahāpuruṣ tīvā hlānam vava gu niscay khato

45<sup>b</sup> puruṣ syāva bhālapāva annas es tayā|va nakāva esan  
 dināva sik thvam con b s jnūdran suyāva leval puruṣ 20  
 syāk rātris dām hotu holāva adhi madhi thanāva thamam  
 du-hā vanāva khovā ju prabhu khunam syānam tithala  
 itti m tava sabalan khovāva nani katakanam cā-hnas  
 danā vayāva buār yāt vava svayā b s svayā svayā thāyas  
 dām adhi madhi thanāva tayāva nani katakanam dām 25  
 sināva kāyakūva thamam sati vane dh-m conam || thana  
 loknam citi vākāva khusis cuyakala dh-m tīvā hlāk

thva pāpinivā bāpūl khava jati dhap ma dato niscay  
 khava dh dhīva b s thva Bikramāditi rājānam jati dhap  
 jvanāva sval vanam thva rājā khaṇāva Sukhamābatin 30

- dhūlam bho rājā chin y bharan khvalay yāt vava chinam  
 chu dhāyam ma te sumukam cova dh m dhāyāva bhas  
 cāsyam conā b s thva banivānam Sukhamābatī pi tīnāva  
 chotam || thva Bikramāditi rājā thava rāya vanam  
 5 thathim-hma rājāyā siphāsanas cha dane ma te dh m  
 putrikā cha hma bosvam vanam || 20 ||

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- pumarbār putrikā cha hmasen dhūlam bho rājā Bho  
 jadab upakathī kane āe hunc  
 10 thva Bikramāditi rājā jogi bhesan dhūl mī kunāva conam  
 strī jnāvā caritr svavakam conam u kbu hnuyā rātrīs  
 sakhi m hmasen ricakāva thva Bikramāditi rājāyā kalāt  
 ati ma tvañā-hma thva vavāva thva jogi salā. bho guru  
 y pum hnhukan vane tenā chan jupanīs la kene vāyo  
 15 y panī khusi chiva mā chālī dh m dhāyāva thva jogi  
 bonīva vanam thana sakhi m hmasen māta kenāva  
 thava mā teñī hmi kalit

pāle yān du bānāva thva samnyāsīn khanāva bibhūtin  
 holāva thva jogī khicā juva thana thva khicā bisyam  
 vayāva thava guruyī Subhā'utayā che thyanāva lukhā-kos  
 conāva khoyāva conam || Ihana Subhā'utan khanāva dhā-  
 lam thva khicā julasā Bikramādīt rājā dasyam ko svayāva 5  
 khicā soyāva mantr yānāva khicā ma juyakam rājā  
 yānāva talam

thana Subhā'utan dhālam bho rājā cha-lapol thana  
 cone ma te Sānupūr nagarayā Biradebayā rāja hmvā ca  
 Kamalābatī debīn Bikramādīt rājā puruṣ lāya dayā mā 10  
 dh m śrī Sūryadehasake argh biyāva conam || thvayāke vane  
 nuyo dh m prasthān vānāva vanam thana thva deś thyanāva  
 sāl kana choyāva aneg jan lok vayāva la svasyam yānāva  
 rajakulas duta honam yānāva thva kamalāhatīva Bikra-  
 mādītava bibahār yānāva sukhan conam || 15

thva b s Bhairahanand samnyāsīnam thva rājā khicā  
 16<sup>b</sup> yāya dhuna bhalapāva thva yā rājyas rājā juyāva cone  
 dh vayā b s thva Bikramādīt rājā Sānupūras du dh m  
 vāt tāyāva thva Bikramādīt rājā conā thāyas thva Bhaira-  
 banand samnyāsī natuvā juyāva thva Biradeb rājāyāke 20  
 vānāva aneg prakāran pyākhun buyāva raja ṣuṣi yānāva  
 natuvān dhālam || bho mahārāja cha lapolayā jūlā jan sol  
 ma uva chu julo dhayāva rājan bonakal chotam thana  
 Subhā'utan dhālam bho Bikramādīt rājā natuvā bhesanam  
 chī mocakya yānam valo jn chatā bīdhān yāya dh-m 25  
 thva rājāya jīb pulamālas du thanāva rānī kva khāyakāva  
 dhālam bho rānī natuvān āmo pūlamāl phonīva chan ma  
 bisya tva atīnam phonīva cha god juko lā hātīn kap  
 tīnā tva ma khanakam tayāva hākī byākam hāk tīnāva  
 biva dh m syanam tayāva thva rājā rānī Subha ut svā 30  
 hman sol vanam

- thva-pani khanas tunum ati ras lāyāva nānā tarahanam  
 pyākhun huyāva kenam thva khucā yānāva hayā hma rājā  
 thva sarnuāsarnam dhyananam svayāva thva rājyā hmas  
 jub ma du kharāva ati kautuk cāyāva svayā b s rāniyake  
 5 con bhin pulamālas rājyā jub con kharāva thva habu hma  
 rājyāke dhālam bho mahārājī cha-lapolayā hmyā cayāke  
 con pūlamāl phone prasann juya mīt dhīyāva rājānam  
 dhātām bho natuvā āmo misyā bastu cha phone ma te  
 meba tī chan yayī yayā phova dhāyāva natuvān dhīlam  
 10 rakh chī takī dām bilasām ma yava thva pūlamāl bilasā  
 rakh chī takī dām biyā thya nan dhāyāva Bīradeb rājānam  
 dhālam bho putri rānī ju āmo pūlamāl biva dhīyāva thva  
 rānīnam dhīlam ji prānav uti yānam tayā pūlamāl  
 gathya biva ma biva dhāyāva thana rājānam dhīlam bho  
 15 putā rānī āmoyā duḷgam chin biyā dhāyāva thva rānī cān 4  
 tam cāyāva cat phunāva adhā-madbā dayakam hāk tunāva  
 bilam thana natuvā ras lāyāva hmas khā juyāva pūl cha  
 goḍ cha goḍ sināva nayāva nunīva choṇa b s Subhā ut  
 gurin rājā bhatī rup yānā choṇava thva hmas khī lānāva  
 20 syāk thana thva khā samastām Bīradeb rājā kanīva bilam  
 thva srbhās koko lok sakale kautuk casyam conam thana  
 cha hmyā dinas śasāl babu Bīradeb rājyāke belā phonāva  
 rānī cī sātīt yānāva thava rājy hī hī vanā sukhīnam  
 conam ||
- 25 thathīma parākram thulasā īmo sīphāsarnas cha dane  
 teva dhāyāva putrikā cha bma bosyam vanam || 21 ||

### XXI

- punarbār putrikā cha hmasenam dhālam bho rājā  
 Bhojadeb ji khā na hune  
 30 Jambūpūr dhāyā nagaras Bīkramādīt rājā bātakhas

bābunam vānaṃ tīthi thana mantrīnam la hiyaṃ tava  
 samastam thava putrava uti khaṇāva tava cha hnuṃyā  
 dinas ākhal syanakal choṭam santast bidyā syanāva mārā-  
 bidvā svanāva samast sayakāva budhān chutam || thana  
 Jambupūr nagarayā rājāyā hmyā ca kāvāva bhābhā yānāva 5  
 lulam thava kāyayānam thva rānī cāyā bahuyā meba  
 desvā mantriṃyā hmyā ca hayāva bhāhār yānāva bilam ||

thvanam li rājā cā mantri cā ni hma ahal vaneṃyāta  
 katakaṃ heakāva saḍa gayāva ahal vanam thani rājā  
 mantri ni hnam sada gayāva beg thasyam vanāva kata- 10  
 kanam li lūcake ma phu vaḍanam huyakam vanāva pya  
 hnu nā hnuṃyā la thvanāva mahā agamy durgābanas  
 thvanāva rātri juyāva āva gana vane dh bhālapāva  
 mantrin thava mudes rājā thvanāva balā dūvāva jāgarī  
 yānāva conā b s thva rājāyā pañe mdrin non vāḥ hmutun 15  
 dhālam thva rājāyāke ji cone ma valo thva rājā mṛtyu  
 47<sup>b</sup> juyāva julo mebanam mocake nu nivālo jin bhāgh rūpanam  
 mocake hanam hnāsanam dhālam thva rājāyāke ji cone  
 ma valo thva rājā jin mocake dh m sarp rūpan mocake  
 dhālam thva rājā rāksas rūpanam kahnas jnam mocake 20  
 dh m mikhānam dhālam || hanam hnas potanam dhālam  
 thva rājāyā sariras ji cone ma valo dh m ji pi hā vane  
 julo āva thva rājā kisi rūpan jin mocake dh m hnas potan  
 dhālam thana ātmīnam dhālam thva rājāyāke ji cone ma  
 valo ji pi hā vanāva pūkhūli rūpan cone sumā rūpanam 25  
 cone sumā kias con olasā sunān civāva svāva pūās cāva  
 dh m lampkha tvanevā valasā du kāvāva mocake dh m  
 ātmān dhālam ||

thva samastam mantrinam tāvāva manas amdol juyāva  
 bhālapā āva thva rājā gathva lakhalapva dh m conā b s 30  
 rājāyā hnedan cāyāva na sanāva mālakva karm yānāva

- banas du-thya si-sā phal nayāva mantri cān dhānam bho  
mahārājā jin svayām jā thana dhuyā bhay dava sarpayā  
bhayam dava rākṣasayā bhayam dava matt-hā kisiyā  
bhayam dava śada gayāva jva hva hva bi-jyā-hune dh-ṛi  
5 hona yanam || thana las byāghr khanāva meba lanam  
bonāva yanam hanam sarp khanāva la hūāva bonāva  
yanam hano rākṣas khanāva mebgū lanam bonāva  
yanam hanam matt hā kisi khanāva mantrinam dhālam  
bho rājā tha lanam vane ma julo dh m meba lanam bonāva  
10 yanam thana mayadān thyanāva an manohar bhūmis  
pukhuli cha-gu khan thva pukhulis simā cha mā dava  
thana hī-hni jāyāva tāp noyāva thva pukhuli thyanāva  
rājānam pyās cāva dh m śada-hmanam kva hām vayāva  
lamkha tvane dh ṛi vanam mantri cānam dhālam bho  
15 rājā āsya āsya āmo pukhulis du kāya yava dh ganāva  
thva pukhulin rājā j du kāya-yānam tha bol dāsyam vava 4  
thva simā thava-thya thamannam dasya vava thvate upadrab  
svayāva mantri cānam rājī rakṣā vānāva hanam śada  
gayāva ni hman biyam vva julo ||
- 20 thana thva rājīyā sasalayā des thyanāva mantri cānam  
dhālam bho rājā chu ji thathya jvān chu yāva cha lapo  
layā śasalas vane nuyō dh m stri janvā caritr svayam  
khava dh m vanāva desannam pine conāva sal kanyāva  
chotam || thana rājānam thava jūā jan vava syāva la sol  
25 vanāva nāpa lānāva thithim hicār yānāva ānamdanam  
rājaghalas du tṛ bonam yanāva bhakṣā bhojan vākāva  
kothā biyāva thvane chotam thva mantri pine kvathās  
dyan julo

thana thva rānī cān dyanam danāva khātā kvasam  
30 conam thva mantri-cānam bhālapī thani chatā hetu julo  
chu juya tena khye dh m jīgart yānam conam hncd vava



thyaṃ yānaṃ conaṃ thva b s pivane jhyālas thā thā  
 yāsyāṃ sahan biva thana thva rānī danāva khāpī kha-  
 nāva pi hā vayīva thava lisyāṃ mantri tunāṃ tu vayāva  
 svasyāṃ conaṃ thva rānī cā vanīva thva jīl nāpa lāk  
 thana thva jālānam dhālam lie pāpīnī chan meba mī jan 5  
 dayāva thukā nanīnam ma vala dh m nānāva vātu-vāt  
 dāyāva tamanam conam thana rānīnaṃ dhālam bho  
 bhājū cha binānaṃ sunu ma du khye thanī pāpi puruṣ  
 vayāva jī vāya ma phato abek ma tele kha chi thana  
 di sane bisvās yā hune dhāyāva jālanaṃ dhālam ale 10  
 pāpīni chan bisvāsan jī prān tvam moya phava dh m  
 dhāyāva jāl h hā vanaṃ thva samastam mantrīnaṃ  
 svasyam conaṃ

thva rānī mahāduhkhanaṃ vayāva cyak khāpā kha-  
 nāva du hā vanāva ma dyamsyam hamhamnam jhāsu kāl 15  
 jukta tayāva conam thana thva rānīnaṃ kvathās khāsyam  
 tayā khadg kayava rājā syāk thva rānīnaṃ khadg bin  
 48<sup>b</sup> kik gū mantriya | la hātis khadg tavāva tva śabdān khava  
 jī prabhu ju thva mantrin syāto dh m nānāva khvalam ||  
 thva vat tāyava babunam svacakal hava chān khvayā chu 20  
 jula dh nenāva khava khyā thva mantri cān thva jī prabhu  
 rajā mocakīva jva prasang vāya dh m rājā syāta āva jī  
 prānaya thākur ma datayo dhāsyam nanā prakāran bilāp  
 yānāva conaṃ

thana na sanāva thva rajān mantri cā sāsti yānāva 25  
 caṇḍāl lava hlāsyam syāke bisyam chotam thana mantri cā  
 hālāva vanam gatham gu nyāy ma du des Haribang dhāyā  
 des thva kham manuṣy thum syāyata bicār mu mvāl lā  
 mahā mahī bhay du banāntaras nānā jantuyā bhay mu  
 mvālakaṃ rakṣā yānāva vāya dhuno śasalayā desas kāran 30  
 ma dayakaṃ mukti ma dīyakam siya mālo rājyāṃ mokṣ

ma du thavam mokṣ ma du gathuna chu pāpan jula dh-m  
 dhāyāva thana jyāth jyāth-panisen tāyāva dhālam ay  
 pañc-lok sakalem thva mantrin dhāyā ma khu lā chān  
 nirnay bicār nu mār paradeśan gathya dhāyīva thava  
 5 jilum mantrim kvathās mocakal dhāsyam li mebanam  
 gathya dhāyīva dh m jyāth jyāth-panisen caṇḍālayāta  
 gṇāva rājyāta vanāva thvate bṛtāntar kha kanāva  
 bīpti yānāva mantri-eṭi hta bonā hayāva samast bṛtāntar  
 namam || bho mantri cā thvayā kha gathya khava thva  
 10 julā-jan sunānam syāto dh m nenāva mantri cānam dhā-  
 lam bho mahārājā jnam chu dhāya āmo kvathās conāva  
 rājāva rāniva pi nāpam sva hma conānam rājā mṛtyu  
 julo rānīva jiva ni hmasyam siva mebanam sunānam  
 ma siva rānīyāva jiva dharman jukva siyiva Paramesvar  
 15 lha matan jukva siyiva thva matanam pāl yāyiva dh m  
 dhāyāva conam thana śri śri sri paramesvar Agnidebatā-  
 nam ākṣāś bi jyānāva dhālam bho mahārājā mantrivā  
 doṣ ma du chān hmyā can syāto byaktan khava dh sva 4  
 pol dhāyāva thathna byabahār du samastam rājā kanāva  
 20 Agnidebatā antardhyān juyāva bi jyāk thana thva rājān  
 thava hmyā ca vātu vān dāyakāva pi tināva chotam ||

thana rājānam mantriya hnevane dhālam bho mantri cā  
 chan dos ma du duhkh cāya ma te dh m prasād biyām  
 chotam rājā-cā agnisamskāṛ vāva dh m tāl līku b s thva  
 25 mantri cān dhālam bho mahārājā agnisamskāṛ yāva ma  
 tere jin kāsī yane thva rājā sok thane jvakam sijalayā  
 gvāratopā jyācakāva gvāratopās rājī sok thanīva aneg  
 na svāhāṁ lepan yānāva ekanas hma khaṁ lya ūa hmes  
 thauāva salayā hmas tīvāva rājyāke belā phonīva va-  
 30 nam || thnam huṇpā sīk lipā tayāva vanam thva mantri  
 khvasya khvasya vanam ||



- mikhān rākṣas-rūp juyāva syāya dhālam linas-potan  
 matt-hā kisi juyāva syāya dhālam hanam mananam  
 pukhulī juyāva syāya dhālam ihvate hyākam khava thāy  
 thāyasam mahī lhiyanam phenāva thva rājā rakṣā  
 5 yānam hayā sasalayā deś thyanīva rānī-cāyāke vanāva  
 pāhān juyā thana rātrīs rānīyā leval nāpa lāya lā'ulī ma  
 phayāva tam cāyāva kvathās con khaḍg kayāva rājā  
 syātam thana ju syāta dhakāva jampāl yāk thana ju  
 dharm in jukva prān lena
- 10 āva thva rājā sūta khava kāsī yane dh-ṇi sūtalayā khāl-  
 lopās sok thanam hayā āvalanam khava dh- chan khvāl  
 soyāva vane dh-ṇi thana vayā dhāyāva thana Rūpabati-  
 nam dhālam bho svām chū jūyā nam mvalē ju Candra-  
 prabhā tathas mol lūl vau b-s Durgāsake pūjī vānīva  
 15 stōr yānā thana Durgī debī tvaṇ rās lāyāva jūa haradān  
 hīyam lava chan gu b sam bupālī ju l b s jike haradān  
 phon vāva dh-ṇi dhīva āva āmo sik chiva juva ni hūisen  
 — — sri Paramesvar tvaṇ pūjī vāvas mīlikva lār  
 līcakāva Durgī debīake vanam
- 20 thana sri Paramesvar pūjī vānīva stōr vānīva hūmālī  
 vātāp thana sri Paramesvaran ājñā datup bho Rūpabati  
 chan vayā vayā bāl phova dhīvīva thva Rūpabatinam  
 dhālam bho Paramesvar ju pūm rājī mvalē tvaṇ prasann  
 juva mār prasann mār jūlī ju pūm rājīva nīpūp sūyū  
 25 thva pūmāva nāpūp ju siva dhīvāva sri Paramesvar  
 tvaṇ sūgatasatpukl vānāva prīvakṣ juyāva mvalēcakāva  
 lūlup thvate dhūmākāva sri Paramesvar antudhyān  
 juyāva bī jūlup thana Rūpabatinam rājā dathus tayāva  
 thva chī boḍup hūvāva mīn vānīva nānī prakār  
 30 lūhōrū yākāva talup thana mātṛm thva rājī sik hūm  
 mvalēcakā gū kha kādīva rājānam dhālam dharm dharm

mantri māmam babu cha paṇi dh-m haṣṣamān yānāva  
conam ||

cha hnuyā dinas thva mantri cānam sasalas belā pho-  
nāva Rūpabati sahitan rājī hnepa cyānāva vanam thana  
rājyā sasalayā deś thyanāva du hā vanāva deś-katakanam 5  
khañāva rājyāke vanāva bimati yātaṇ bho mahārājā  
cha lapolayā jilā-jan sik hma mādāva hāla dh-m kanāva  
thva rājā sahitanam sval valam thana aneg bimati yānāva  
māny yānāva thata bonāva yanam thana nānā prakāra-  
nam bhojan yākalam thana rānī ma du b s samast byttānt- 10  
kha kanāva rājā rānī mantri Rūpabati thva pya hmam  
thana rājy li hā vava julo thana deś katakanam vāt tīyāva  
bhādy thātākāva sindūr jātrā vānāva rājaghalas duta  
yanam thana mantri cān thava babu kanāva bilam  
hnāpāyā kha sakatām kanāva bilam thana habunaṇ 15  
dhāṭum bho putr cha thumna mantri ma du thva rājyas  
mābārasanaṇ caram calati vānāva sukhanaṇ cova dh ṇi  
dhāyāva rājā rānī mantri sukhanaṇ conam ||

thathina parākram yātasā thva simhāsīnas cone dayāva  
50<sup>b</sup> dh ṇi dhāyāva putrikā cha hma bosam vanam || 22 || 20

## VII

punarbār putrikā cha hmasen dhālam bho rājī Bho  
jadeb jin pūrbakathā cha guh kaṇe ne hune

Gaud desayā rājā hmasen thvayā mantri Buddhusen  
thva rājyas mahā nem nistās con dharmātma thva Bu- 25  
ddhusen mantri yā ekaputr thvayā bābahār yāyata bhari  
mocā māvakal choṭum mahā sundar suraksan jāti sva-  
yāva bābahār vānāva bilam cha hnuyā dinas kāyavātaṇ  
dhūlaṇ bho putr chan kalātavā chu chu guṇ dāva neva  
dhāyāva kāvanam nenam bho stri Dhanabati chan guṇ 30

chu chu du gathya khava dh m nenāva Dhanabatnam  
 dhālam bho prabhu misā janan chu yāya chin duta bisyam  
 tako bastu nidān yāya du thya chi bhojan yātake chi  
 sarir nidān yāya thuti ju gun dh-m kan nenāva thvate kha  
 5 babuyāta li sal kanam babun dhālam āmo stri cha-hman  
 gana ni dh-m hanam chi-hma svayāva bilam

hanam babunam dhālam bho putr āmo striyāke hnā-  
 pāyā thyam nava dhāyāva kāyanam nanam bho stri chan  
 gun chu chu dava dh m dhāyāva Jñānabatnam dhālam  
 10 bho prabhu misāyā gunanam lava mi-hma tosan yāya  
 phava tosan hma lava mi yāya phava dhāyāva thvate kha  
 babuyāta li sal kanam bho putr stri yāya āmo khava  
 dh m dhāyāva Dhanadatt mantriya duta kāya pita bya  
 byāpār yākāva talam thana aneg prakārayā ka uli lava  
 15 hlāsyam talam thva bhalyā bāy svaya bhālapam

thana bhālam thva ka'uli li patis thikay juyāva  
 ka'ulin dhyabā kāsyam talam thva b s babunam nanam  
 bho bhali chanaake con ka'uli hiva dh m dhāyāva bhālam  
 dhālam bho babu ju ka uli thikay juyāva dhyabā kāsyam  
 20 tayā mālāsā kā hune babu ju dhāyāva thana babunam  
 dhālam āsā tha cone dhāyāva vanam hanam dhyabānam  
 mohol kāsyam talam dhyabā thikay juyāva hano moholan  
 sāhi kāsyam talam thana babunam dhālam dhyabā hiva 51  
 dh m dhāyāva bhālam dhālam dhyabā thikay juyāva  
 25 mohol kāyā mohol thikay juyāva sāhi kāyāva tayā kā hune  
 babu ju dhāyāva babun tha cone dh m dhāyāva vanam  
 thana hano sāhin lu kāsyam talam thana babunam dhālam  
 bho bhali chan kāsyam tayā sāhi hiva dhāyāva thana  
 bhālam dhālam bho babu ju sāhinam lu kāsyam tayā  
 30 mālāsā kāva dh dhāyāva babun tha cone dh- dhāyāva  
 ma kāsyam talam thvate svayāva babun bhali Lakṣmi

bhālapāva sarbasvam lava hlāsyam talam thana bhali-cān  
samastam bhīn pūr kāyāva lu kālāva to chi dhāle thyāk  
dayakāva bhvātalaś du thanāva talam mālanas pi tinam  
talam

thana li-patas thva deśayā Duṣṭabuddhi cha hmasen 5  
rājāyāke chonāva bilam bho mahārājī thva desas cha lapol  
rājā ma khato thva mantri rājā julo dhāyāva thana rājā-  
nam bho Duṣṭabuddhi gathya yāya māi dhāyāva Duṣṭabu-  
ddhinam dhālam thva mantrinam cha-lapol tok pulo pi  
tinam cho-huni dhāyāva thvayā bacan nanāva rājānam 10  
ājñī bisyam cbotam thana aneg katak vanāva bā cātis  
vanāva thva mantri kva bonāva dhālam bho mantri  
rājāyā ājñā nanāva chi tha cone ma dato dh-m kvathān  
pi tināva tālan dayāva khakhin cināva thana mantrinam  
dhālam bho jan lok panu ju chu aparādh dh-m nenāva 15  
rājāyā jananam dhālam ju panisen chu siyā rājāyā ājñā  
huni dh-m pi tināva cbotam thana bhari cānam khvasya  
khvasya dhālam thva dhugas cha guli sunum bi-hune dh-m  
dhāvāva kāva dhāvāva thva dhvagas kāvāva bekumi  
cyānāva nī hma vana 20

51<sup>b</sup> |thana n: huayā las des bāhuris thyanīva Jñānabatin  
dhālam bho prabhu ju chi ju sukhan conā āva dukhu  
julo āva nāvata dām du lā dhāyāva cha hmasyākem dām  
ma dayāva Jñānabatin dhālam bho prabhu ju jike bhina-  
kam huyā du lu tva chi nīvo ann nāuāva hiva dh-m 25  
bisyam cbotam thva mantri cīnam des du hā vanāva  
hatis lu mivāva dām kāyāva bhālapī thva dāman u-pani  
nake yanayī nauānam phuvva thamam ekātan nalasā da  
chi tva Kaljugay ganayī habu ganayā mām ganayā  
kalāt gathyamam ma julo dh-m deśantar van julo 30

thana lā'utā m vavāva hanam brubuyā dhālam bho

babu ju chi kāy ma ulo thva lu tva chi nayo jin bhinaka  
 laya haya ann nanāva hiva dh m hisya chotam thana  
 babun thvathyam bhālapāva desāntar vanam thana mama-  
 yāta dhalam bho mam va panu m hmaru ma vala j  
 5 dhalasā lyasya gathya vane chi jha sane dh m lu tva chi  
 biyava chotam thvanam thvathyam bhalapāva desāntar  
 vanam

thana hneithuyāta dhalam bho tatā ju ava thva pam  
 sva hmaru ma vala jhijhi gathya yāya jin dhaya thya  
 10 yātasā va panu napa laya jya phava dhāyava hneithunam  
 dhalam eban gathya bhin athya yāva dhāyāva jin chu  
 dhāy dh dhāyava lithun dhalam jhijhi misā juyam  
 conc ma telo chan puruṣ j dhaya j stri cha dhaya dh  
 bhakha yanava thana Jnanabatin striya chay alamkal  
 15 tol tava bhakuvan cinava tṛgā hma chum dāyāva gā cha  
 pun neyāva des du hām vanava halas lu miyāva dhyabā  
 sihu kāyāva thva daman m janaya bastr misavā bastr  
 jalamkasi betāli khrisāy ga tilakaman tadavar bhun bhun  
 bṛstu nānav bhun sādā chi hma thvate nanāva thamam  
 20 m janaya chāyānam tiyava hneithuvā | misa chāyān tiyāva 5  
 thalya conā b s mahāpuruṣ cha hma vava khanava sal  
 tava dhālam bho mahapuruṣ j paradesan vava jita cikal  
 tyā bṛh du la dṛtasā sat chi ti bonam haya māl dhāyava  
 dayiva khve junam bonam haya dh m vanam thvan  
 25 dhayā thva sat chi hma bonam havava cākal tavava  
 hūlam

thava cikal pamta hanam talam thva desava rajya  
 prasthān dṛtanāva kava dh m svacakraṇ talam thava  
 riyāva prasthan dṛto dh m kṛnava thamam śara gasyam  
 30 vanam kalit dubh ku buyakāva cikal prasthān kṛakava  
 riyāva svabhāva svacakraṇ vanam thva riyānam kṛnava



huhu su mahāpuruṣa vala dh m nenāva jan choyāva nenam  
 bho mahāpuruṣa chi su juyāva chāy thana jhāyā dhāyāva  
 mahāpuruṣan dhālam Gaudh dhāyā deśayā mantriyā kāy  
 tbukā babu-juva lānāva vayā datasā thana cākar cone  
 ma datasā mele vane dhāyāva lanakam tāthāva thvate 5  
 kha rājā kanā rājānam dhālam mahinā bisyam taya  
 makhā mele vane ma le dh m bonakar chotam bonam  
 hayāva rājī nāpa lācakāva rājānam dhālam bho mahā-  
 puruṣa jī rājyes cākar yānam taya mahinā-guli kāya dh m  
 nanam bho mahāpuruṣanam dhālam bho mahārājyā jī 10  
 chu bimati yāya jī jan sal chinam ma gāk ebim svayāva  
 bi hune dhāyāva silopā biyāva layā buyā kāry samastam  
 citā biyāva cautīrā sam biyāva lava hlāsyam talam thana  
 samast bastu-bbāb che bu bilam cākal-panita hmatim  
 hmatim che biyāva rājyā mantri juyāva samast citā 15  
 yānāva con julo

thana cha hnuyā dinas Jñānabatnam dhālam bho  
 tatā-ju āva jhujhis puruṣa vayakela mām babu vayaketa  
 upāy vāya nuyo dh m thitlu samadhār yātām sadābatī biya  
 atithi paradeśi samnyāsi brāhman thva panita bah bah 20  
 52<sup>b</sup> |tin svayāva pe takā m takā dām biya thva vāt pūrbasam  
 dakṣinasam pascimasam uttarasam thva vāt nanāva  
 vayāva dh-m sadābatī bilam cha hnuyā dinas Buddhisen  
 mantriyā kalāt phon vava thva khanāva Jñānabatnam dhā-  
 lam bho tatā ju huhu khan lī jhujhis mām bhot vala dh m 25  
 kenāva dhālam bho mātā chita chu biya dhakam dhāyāva  
 mātānam dhālam bho bābā bastr biya jita dhāyāva chī  
 vane lā cone lā conasā jīnam la luyam taya dh dhāyāva  
 mātānam dhālam bho bībī chi kṛpī datasā cone dhāyāva  
 jīva khye dh-m dhāyāva du ta bonam yanīva bastranam 30  
 tiyakāva dudu suke byāpāl biyāva talam thanam h Bu-

ddhisen vava khañāva Jñānabatinam dhālam bho tatā-ju  
humhuṃ bāju vava dh- kenāva dhāram bho guṣāhi chu  
cone lā vane lā gathya khava dhāyā thva guṣāhin cone  
dhāyāva thva iluvālayā javaṣ talam

- 5 thvanam li puruṣ khañāva Jñānabatinam dhālam bho  
tatā-ju humhuṃ khañ lā chujis prabhu valo khava dh-m  
kenāva puruṣayā thāyas vanāva dhālam bho paradeśi cha  
thanā conasā jum la hisyam taya dhāyāva paradesinam  
dhālam chī kṛpā datasā cone dhāyāva blum-gu bastran  
10 tiyakāva hātām chin ju-pani vāñāva ganam vane ma te  
dh-m dhāyāva thāmava nāpam rājyes conyac huyāva cha  
hnuyā dūnas babu mām puruṣ dūta bonam yanāva  
thava betāli toyāva u-panis linene tayāva dhālam bho bīju  
chī Buddhisen mā khu lā dh ṁ thithi bicār-kha bistār kha  
15 hlātām chī kar-panisen ju pani vāñam tātthalam āva ju  
panisen buddhi yāñāva samastam dayāke dhuna dh ṁ  
bāju mām puruṣ bhok puyāva samastam la hlāñāva  
bilam thvate kha nenāva | Buddhisen kautuk cāsyam 53  
conam thva kha rājā kanāva rījā kautuk cāsyam conam  
20 thvanam li Buddhisen mantri thava rājāvāke vanāva  
thvate bṛtāntar kha kanāva thva rājāva hnāpāva thyam  
mūlamantri yāñāva tava julo

thathina parākram datasā thva simhāsanas cone dayāva  
dh-m dhāyāva putrikā cha hma bosva vanaṃ || 23 ||

25

### XXIII

punarbār putrikā cha hmasen non vāk bho rājā Bho-  
jādeb ju pūrbakathā cha guḥ neuam tayā du jnam kane  
nava

- Hastināpūr dhāyā nagarayā rājā Ratnadhvaj dhāyā  
30 mahā pratāpi thvayā putr ni hma dava ati sumdar juva

thva-pani ni-lunaṃ bhurung hilakāva hmi-tar juva. cha  
 hnuyā dinas thva rājakumāl-panisen camā-juvā kvathās  
 hilake-gu kāl vanam thana dājunaṃ dhālam. hmi kijā-ju  
 kāyāva hiva dhālam hanam kijānam dhālam. chan kāl  
 hmi dh-m dhālam thana kijā-luna vañāva kāl vanam 5  
 thva kumārāyā rūp khañāva jaulan khañāva. thva rāniyā  
 man vañāva thva rājakumālava balanam kriḍā yāke  
 tenāva jvane tenāva thva rājā-cā bisya valam. thana rāni-  
 nam va yāva he ma syāva thaman ra bisya layā bhaḍi  
 rājā-cā lu bhālapāva ghas punam tayāva talam. thva 10  
 bhatam kacilan puyāva rāniyā nugalas hi vava lanam gūk.

thva burahanam con b-s Ratnadhvaj dhāyā rājā ahal  
 vanāva hi hā vayāva rāniyā kothās vane dh- vanam thana  
 rāninam khāpā tunāva du ma kāsam elumu ma dhāsyam  
 conam thana ahal vanāva jhāyāva duhkhanam rājānam 15  
 dhālam bho rānī chāy khāpā ma khañā chan elu duhkh  
 jula chan duhkh jin mocake makhā dhāyāva rāninam  
 saty vācakāva khāpā khañāva khoyāva rājāyā hñavane  
 dhālam bho rājā chan kāy-panisyeṇ jita bal adhikāl  
 yānā j ghāl svava dh m kenāva dhālam bho rājā chī 20  
 53<sup>b</sup> kāy syāta|sā j nivāva ma svātasā jīm sya dh-m hat yānāva  
 babu tam cāyāva candāl bonakal chotam thva mantrin  
 karunā cāyāva sala cha hma dām mālakya biyāva dhālam  
 bho rājā cāto cha panis camā junaṃ chonāva babu-ju tam  
 cāyāva cha panī syāvayāta candāl bonakal chotam cha- 25  
 panī thana cone ma telo bisya hmi dh- dhāyāva biyakal  
 chotam svāya dh tavā rājā-cāto bisya vana dh m cū  
 pācukam con julo thva bisya van rājā-cāto banas simā-  
 kvas bās vātam ||

thva simās con suk sālī jhangal dava thva jhangalanam 30  
 dhālam bho sālī rājaputr panī mahākaṣṭanam vala dhā-

yāva sālīnam dhūlam bho prabhu ju thva-pani atī rūpa-  
 bant gun du lā khīye dhāyāva śukanam dhūlam gun ma  
 du suyāke ji syānāva bas ma tasyam chuyāva nalasā thva-  
 hma cakrabartī rājā juyāva dhāyāva sālīnam dhūlam  
 5 bho prabhu-ju jīm ama-thya naya phatasā batīs lakṣaṇ  
 lāyāva ilh-ṇ ilhāva-gu tāyāva thva rājaputrpanīsen kaya-  
 kāva śuk-hma dadānam lānāva chuyāva nava julo sālī  
 hma kuyā-junam lānāva chuyāva nava julo

thvayāṇi satī sunu śaḍa gayāva ni hman vanāva śaḍa-  
 10 hmanam ku hna vanāva dāṇu-hma sīk thana kuyā khva-  
 yāva thva simās khāsyam lāhāva agnisamskāl yāyala vi  
 nūya dh-ṇi vanam || thana ākāśas Pārbaṭi Mahādeb hme-  
 la) vava Pārbaṭnam khaṇāva dhūlam bho Paramaśvar  
 Mahādeb thva rājaputr atī suṇḍar karuṇā cāyā-pu jhadān  
 15 lu-hune dhāyāva Mahādebanam māvākaṇi tāthu julo  
 thana rājaputrnam dhūlam ja dyanam co-tole ji kuyānam  
 vānūva vana dh-ṇi khvasa khvasa mahā durbhāṇi jvāva  
 des cha-guli thvauāva thva Gandhaharī dhāyā desayā rājā  
 vānūva rājī ma dayāva Gandhastinam māvākal chi  
 20 lam vāholanam jvānā kalen svām mālī jvanakāva thva  
 desas vālakā thva h s thva rājaputr desas du hāyāva ro-  
 nam thva G upallāstī kṣm khaṇāva kalāśas coḥ lampkhan  
 abhusek hāyāva svām mālānam kva khīvakāva jātrī vānūva  
 rājā yānūva tava julo

25 thana kuyānam agnisamskār vāyala mālāka tāl līcākāva  
 vanam thva sīk ma dayāva khvasāva bhramarānam jūl am  
 thana cha hmuṇā dmas des cha guli thvānūva desas du hī  
 vānūva kumārāśāke hīs vānūva coṇam thva kumārāśā  
 jūm pva-hma āvi mōvi dāva rātrīs khvasa khvasa pot  
 30 sulenam māk līvāva rājaputrnam āṇam chi kal pami

10 kuyā khva\* 17 ākāśas pārbati 23 anān mālānam 26 bhramar-  
 apam 27 thvauāva 29 jai pva hma 30 chi ka pani

thva-pani ni hman bhuruṅg hilakāva hmi-lar juva cha  
 hnuyā dinas thva rājakumāl-panisen camā-juvā kvatliās  
 hūlake gu kāl vanam thana dājunam dhālam hmi kijā ju  
 kāyāva hiva dhālam hman kujānam dhālam. chan kāl  
 hmi dh-m dhālam thana kijā-hma vanāva kāl vanam 5  
 thva kumārayā rūp khanāva jauban khaūva thva rāniyā  
 man vanāva thva rājakumālāva balanam krīḍā yāke  
 tenāva jvane tenāva thva rājū cā bisya valam thana rānī-  
 nam va yāya he ma siyāva thamam ra bisya tayā bhāṣi  
 rājā-cā tu bhālapāva ghas punam tayāva talam thva 10  
 bhatum kacilan puyāva rāniyā nugalas hi vava lanam gūk

thva birahanam con b s Rānadhvaj dhāyā rājā ahal  
 vanāva li-hā vayāva rāniyā kothās vane dh- vanam lbana  
 rānīnam khāpā tināva du ma kāsyam chunu ma dhāsyam  
 conam thana ahal vanāva jhāyāva duhkhanam rājānam 15  
 dhālam bho rāni chāy khāpā ma khanā chan chu duhkh  
 jula chan duhkh jin mocake makhā dhāyāva rānīnam  
 saty yācakāva khāpā khanāva khoyāva rājāyā hnavane  
 dhālam bho rājā chan kāy panisyeṇ jita bal adhikāl  
 yānā ji ghāl svava dh m kenāva dhālam bho rājā chī 20  
 53<sup>b</sup> kāy syāta[sā ji mvāya ma syātasā jin siya dh m hat yānāva  
 babu tam cāyāva candāl bonakal chotam thva mantrin  
 karunā cāyāva sala cha hma dām māṭkva biyāva dhālam  
 bho rājā cāto cha panis camā junam chonāva babu ju tam  
 cāyāva cha panī syāyāyāta candāl bonakal chotam cha- 25  
 panī thana cone ma telo bisya hmi dh- dhāyāva biyakal  
 chotam svāya dh tayā rājā cāto bisya vana dh m eṭṭi  
 pācukam con julo thva bisya van rājā cāto banas simā-  
 kvas bās vātam ||

thva simās con suk sāli jhangal dava thva jhanigalanam 30  
 dhālam bho sāli rājaputr panī mahākastanam vala dhā-

yāva sālīnam dhālam bho prabhu ju thva panu ati rūpa-  
 bant gun du lā khye dhāyāva sukanaṃ dhālam gun ma  
 du suyāke ju syānāva bas ma tasyam chuyāva nalasā thva-  
 hma cakrabarī rājā juyīva dhāyāva sālmanam dhālam  
 5 bho prabhu ju juṃ ama-thya naya phatasā bātis lakṣaṃ  
 lāyīva dh m dhīva-gu lāyāva thva rājaputrpanisen kaya-  
 kāva śuk-hma dadānam lānāva chuyāva nava julo sālī-  
 hma kujā junam lānāva chuyāva nava julo

thvayām satī śunu saḍa gṛyāva m hman vanāva saḍa  
 10 hmanam ku hna vanāva dāju-hma sīk thana kujā khva-  
 yāva thva simās khāsyam tāthāva agnisamskāḥ yāyata si  
 nāya dh m vanam || thana ākāśas Pārbaḥ Mahādeb hme-  
 tī vava Pārbatnam khanāva dhālam bho Parameśvar  
 Mahādeb thva rājaputr ati sundar karuṇī cāvā pu jibadīn  
 15 bi-hune dhāyāva Mahādebanam mātākam lāibu julo  
 thana rājaputranam dhālam ja dyanam co-lole ju kujānam  
 vānāva vana dh m khvasya khvasya mahā duhkhān juyāva  
 deś cha gulī thvanāva thva Gandhābati dhāyā desayā rājā  
 sināva rājā ma dayāva Gandhahastinam mātākā | cho- 5  
 20 tam vaholanam jyānā kalen svān mālā jvanakāva thva  
 deśas vāḥakā thva b s thva rājaputr deśas du hīnāva co-  
 nam thva Gandhahasti kisin khanāva kalāśas con laipkharu  
 abhūṣek biyāva svān mālīnam kva khīvakāva jātrī vānāva  
 rājī jyānāva tva julo

25 thvayā kujānam agnisamskāḥ vāyata mīṭhva tāl īcākāva  
 vanam thva sīk ma dayāva khvayāva bhramarapam julam  
 thana cha humā dmas deś cha gulī thvanāva desas du hā  
 vānāva kuḥmālīnāke bīs jyānīva conam thva kuḥmālīnā  
 jan pya-hma āvi māyī dva rātrīs khvasya khvasya pot  
 30 sulenam mātāk lāyāva rājaputranam uenam clu kalī ram

chāy khvayā cha duhkhī data dhāyāva thva-pamsyen  
 dhālam khva khye mahāpuruṣ jī-puris rāksas nake pīl.  
 pya-huṇa hoṇam conṇam cha-hma rāksasayāta nake mālo  
 thathyanam khoyā dhāyāva rājaputran dhālam chū-kal-  
 panī jūāya mu mālā chū nimittan jī vane makhā dh-m 5  
 tāl lācakāva jā cha dār ku emāva bahinī vanāva phāl  
 cha pu jvanīva rāksas nake thāyas capīl cha-gulī dāva  
 gulī yana uli bāstuk khelas tayāva thamaṇ capālas khāpā  
 tūāva cona ||

thanaṇ li bā-cātis rāksas vayāva maunsy ma khvāāva 10  
 dhālam bho pīpast manusv capālas con-hma kvahā vayī  
 lā vāvo dh m hakapīl bōāva rājaputranam dhālam bho  
 duṣṭ rāksas chan jī naya ma phate jī thattham gu me svava  
 dh m phāl hīk tūāva bilam thva rāksasanaṇ tanan phāl  
 lī thvānāva sṇam con b s thva rājaputran karmadehatā 15  
 namaskār yānāva khadḍg vat phyānīva capālanam kva-  
 hām vayāva pālāva mocaku julo thvayāṇi satī ṣu hnu rājā  
 jan nī hma vava thva rāksas sṇam con khaṇāva thana  
 sunum ma du thva rāksas sunīnam vāto bhālapāva thva  
 54<sup>b</sup> rājaputr cā cha-hma khvāāva thva panī nī hma savā sama- 20  
 dhār yānāva thva rājaputr mocavāta cupin svāva tumthiṣ  
 ku tūakā tāthāva rājyāke vanāva dhālam bho mahārājā  
 jī panisen thvānā rātris rāksas mocake dhuna dh-m rājā  
 kanāva bilam thanā rājānam dhālam bho jan-panī khava  
 lā dh nanāva socakal choyāva rāksas sīk khaṇīva thva 25  
 rājān prasād bisyam chotam ||

thana Bismusvāmi dhāyā brāhman mahādārīdr juyāva  
 bhikṣā phonāva vava b s pyās cāyāva tumthiṣ ko sok b s  
 thva mocā khaṇāva karunā cāyāva mālācakāva busyam  
 yanāva kalātayāke dhātām bho brahman jhijhīs mocā ma 30  
 du thava garbhas jāyalapu bhātapāva mūdān vāva dh m  
 hānāva talam thana thva mocā dasyam nisyam thva brā-

hman dhanādy julam thva brāhmaṇaṇ nakāva sukhān coṇ  
julo ||

- thvana li Gandhabatī nagarayā cakrahartī rājāyā Hi-  
raṇyadattī nām banīyā aneg bastu-lhāb bīyāva banaj chok  
5 thana samuḍr lhyāñāva nām pār yāyas nāmas danāva.  
pār yāñā h-s thva nām ma hnāk. thvayā upāy gathya yāya  
māl dhāyāva. rājān guṇik guṇik brāhmaṇa-panī munakāva  
ñanaṇ bho brāhmaṇa-panī thva nām hnāke-guṇā upāy  
dava lū dhāyāva brāhmaṇa-panisen dhālam āmoyā upāy  
10 mehalā ma ilu grāmas coṇ Bīṣṇusvāmī brāhmaṇayā kāy.  
balls lakṣaṇ lāk thva syāñāva bilasā āmo nām hnāyāva  
dhāyāva. thva banīyān rājāyā jan boñāva Bīṣṇusvāmī  
khayaka mocā hayāva nāmāyā thāyas jañāva mālakva  
lāl lācakāva thva rājā-cān samast lāl lācaku svayāva  
15 ānuṇṇ hho banīyā cūn uṇuttuṇ ṇ svāñāva bali biva tenā  
dhāyāva banīyānnaṇ dhālam hho mocā thva nām ma  
hnākavā kāraṇas cha bah biva tenā dhāyāva thva rājā 55  
cān dhālam thva nām hnātasā ṇ jh len lā dhāyāva banī  
vānaṇ dhālam thva nām hnātasā cha jhāva mu mālā  
20 dhāyāva thva rājā-cān samudras mōl bhuvāva nām thivāva  
Sūryadīh tvaṇ tha svayāva dhālam hho Paramesvar ṇ  
cha-lapolavā bāps khataśā thva nām hnāva māl dh dhās  
tunnṇ thva nām hnāk julio thana thva banīyān thva mocā  
nāpaṇ coṇva samuḍr pār vauāva banaj vañ julio  
25 thana Kauśaly deś thvañāva thva banivā vava bakhāna-  
vvaṇ aneg banīyā svayāva thva rājā cā coṇā dhikhve coṇ gu  
bastu dakṣaṇ enva julio thana thva desavā rājānaṇ  
ffemūrasāṇuṇ hēf nī goṇ mūl vāke ḥava thva banīyān hēf  
cha goḍ lak chi mūl yāk cha goḍ sva lāk mūl vāk thana  
30 thva mocān hēf nī goḍaṇ kāsyāṇ svayāva dhālam lak  
chi dhīvā gūlī mūl kha sva lāk dhāyā gūlī jukva ma kbu



ka'u cha godap ma van dhāyāva thana kha rājā khañāva  
 rājānapi bonakat hayāva thava mocāyāke ācnap iho  
 mocā thava hel galhyn ka'u cho godap ma van dhāyā.  
 mocānap dhiālap khava khye mahārājā thava hel chyāya  
 jya thava helas kil dāva ma khañāsā jta sāsī yāva dhāyāva  
 thava rājān hel tava chyāñāva kil ni-hma con khañāva  
 dhiāny dhiāny thava mocā debava tuly dhāyāva samast lok  
 atī kantuk cāvāva conapi thana thava rājānap thava mocā  
 Jaharāj dhi- nām chuñāva talap hel-khāñās huār yākāva  
 tava julo

thivanap hi cha hmyā dinas thava rājāyā cakulri cha-  
 hma dāva thava hmyā conap kavasin kva svasyap con  
 h s thva rāñi cāyā man vanāva kvatavāl vava khañāva  
 thava su dhakap nēnap saklinap dhiālap kojavāl thukā  
 dh nī kanāva hanī bahani jike boñāva hiva dh-ñ dhāyāva  
 chotap hanap mantri cā vava khañāva rām cānap hmy-  
 55<sup>b</sup> hmy su dhi nānap saklinap dhiālap mantri-cā thukā  
 hanī bahani vāyo dh nī dhāyāva chotap hanap Jaharāj  
 vava khañāva thava su dhi nānap saklinap dhiālap  
 helas nūlān vākap tayā luna dhāyāva hanī bahani vāyo  
 dh- dhāyāva chova dhāyāva saklinap dhiālap hio Jaharāj  
 hanī bahani vava māl dhi- kanāva chotap

thana rātriyā samy juyāva kotabāl cā vanāva cha-guli  
 kvathās talap hanap mantri cā vanāva cha-guli kvathās  
 talap hano Jaharāj vanāva cha-guli kvathās talap thana  
 rāñi cā sakti panisyeñ heakāva kvatavāl cāyā kvathās  
 vanāva nāpapi conāva betālī kāyāva eñ eñ phāyāva  
 bilap thava kvotabāl phelā phelā tu jūñāva conap meba  
 betālī kāyāva thamap cicakāva pi tūñāva halap hanap  
 mantri-cāyā kvathās vanā nāpapi con vava khañāva tha  
 mantri-cā phelā phelā tak gyāk thavayā betālī kāyāva cat

cal phāyāva sakhiyāke meba belālī kāyāva thamanaṇ  
 cīcakāva pi chosyaṇ hīlaṇ. thīva mantri koṣabālan khaṇāva  
 suryā biya dh-ṇ dhāyāva mantri-cānaṇ bimati yāṇāva  
 tol-lāva chok julo

- 5 punaḥ rānī-cā Jahorāj tayā kvathās vanāva nāpaṇ  
 pyet punaṇ conāva Jahorājan rāniyā mules tuti de chā-  
 yāva lā-lītan kvanāva talap thana Jahorājyā belālī  
 kāyāva eilī eih phāyāva hīlaṇ thīva Jahorājan van khunāyā  
 sīnaṇ cikuli cikuli dhanakaṇ khunāva bilap thana  
 10 phubās lapkha pāpalaṇ layāva Jahorājyāta bilap Jaho-  
 rājan kāyāva lapkhas kvā svayāva līta bilap thīva rānī-  
 cānaṇ hīlā belālī kāyāva thamanaṇ cīcakāva dathu  
 kvallīs bodāṇ yāṇāva meg bandhan prīti yāṇāva thūthi  
 mātākva hīṇkhā yāṇāva pi chosyaṇ hīlaṇ
- 15 thana lās koṣabālanap khaṇāva jvanā yauāva rājāvāke  
 bimati yāṇāva suryā biya yanap thana desas kacmigrī  
 juyāva rānī cān gīv-jhālās conāva ko svaya conā b s  
 Jahorāj suryā biya van gu vāt lāyāva rānī cānaṇ gṛakal  
 cholap Jahorāj suryā bilasā ju mī svā thakunvā āyā  
 20 dh-ṇ dhāyāva suryā biya mī chīva thana rānī cī babu  
 juyāke vanāva dhālap bho babu ju ju purakhi biya  
 dhīyāva babu junaṇ dhīlap ju svaya dh-ṇ dhāyāva  
 rānī cānaṇ dhālap bho babu ju ju svayaṇ lava dhūna  
 Jahorāj bi hūne dhāyāva babuṇ dhīlap Jahorāj  
 25 suryā lūva dhūna dhīyāva rānī cān dhāraṇ Jahorāj dī  
 mī khv dhāyāva dāmī kāvā dhīyāva Jahorāj bonakal  
 chotap Jahorāj thyanāva rānīnaṇ bābuvā hīyāne  
 yāṇāva bilap thana rājīnaṇ dēnaṇ bho Jahorāj chān  
 jīti chū dh-ṇ nēnāva Jahorājnaṇ dhīlap Hastadīpur  
 30 nagaravā Hastadīvaj rājīvā kāv thukā dh-ṇ kanāva ju

babu juva birodh juyāva duḥkhan ji vayā dh m kanāva  
rānī cā bibāhār yānāva biva julo ||

thvanam li cha hnuyā dinas thva rājā cānam babu-  
juyāke bimati yālam bho babu ju cha lapolayā pralāpam  
ji sukhanaṁ cone dhuno āva ji thava rājye vane tyalo 5  
dh-m belā phonāva babu hma rājīnam aneg ratn biyāva  
thva baniyā bonāva dhālam bho baniyā chava nāpa vava-  
bma ji jilā jan chan nidīn yānam bonam yane māl dh m  
rani cā sahitan lava hlāsyam biyāva halam thana bani-  
yāva nāpa nāmas danāva samudr pāl yīlam || thana 10  
baniyān pāp malī bhālapāva nanānam li-hā vane dh-  
manas bhālapāva thva rājā cā rānī cān ma khanakam  
samudras ku tinaka choyāva rāni cā thava rājyāke du  
lāva prasād kāya bhālapāva rājā cā samudras ku tinakal  
chalam || lhana luku biyāva vanāva lopa minakam lhā hā 15  
vayāva rāni cānam khanava tha kāyāva | talam lha tha  
kāva gu baniyān ma khan thva nāmas dathu kvalhās  
tayāva khapa tināva talam ||

thva b s thita thyanava baniyānam rājyāke kanam  
chova bho cakrabarti mahārājā cha lapolayāta bah atī 20  
sundarī rāni haya dhuno dh m sal kanam choyāva thva  
cakrabarti rājā thamanam bi jyānāva baniyā nāpa lānāva  
baniyānam rājāvāta sivā dhayava dhālam || bho raja thva  
nāmayā kvathutas svasya bi jyā huni dhayava thva rājā-  
nam dhālam bho rāni khapā khava dh m sal tava rāminam 25  
dhālam ji prabhu julasā Hastināpur nagarayā rājī cā  
thukā gatthya dhīrasā camā ju chonāva biyogan vava  
ni hma phukjanam suk sāhmyā lā nryavā batis laksan  
lāk hma ji prabhu dh- dhava gu khā nenava cakrabarti  
rājanam dhālam || bho rāni amo chan puruṣ dani ta dha- 30  
yāva rāni cānam dhālam amo haniyān samudras ku  
tinakāva syāto dhāyāva rājān dhālam bho rāni niscayanam

danī lā ma dato lā jita kane māl āmo chan puruṣ ji kijā  
 thukā dhāyāva. duxane coṇ-pani ni-hmasayā samadhār  
 yānāva khāpā khañāva ni-hmaṇ pi-hā vayāva nāpa lānāva  
 thithi khoyāva. bicār yānāva hūpāyā kha bṛttānt kanāva.  
 5 atī āścary cāsyam conam || thva baniyā sāsī yānāva pi  
 tiñāva chotam. thana aneg yātrā yānāva kijā bhari-cā  
 ni-hmaṇ duta boñāva sukhan con juḷo || thana ni-hma  
 phukij n rānāva habuyāke hatāl kayāva aneg rājy kāyāva  
 thava babunam bimati yācakam mārako kar puḷakāva.  
 10 con juḷo ||

thathina parākram datasā thva sūphāsanas dane dayāva  
 dh-ṇ dhāyāva putrikā cha-hma bosya vanam || 24 ||

## XXIV.

punarbhār putrikā cha-hmasen dhālam bho rājā Bho-  
 15 jadeb pūrbakathā kane nasya bi jyā-huni ||

Kālinga deśavā Maṇikumār rājāyā putr Maṇikumār thva  
 rājā cān deśāntar vane | bhālapāva Prānākar mantri cā 57  
 Bidyākar si-karm Karnadhār na karm thva jva himavā  
 samadhār yātām thana rājān dhālam deśāntar vanevāta  
 20 chu pants chu chu parākram du jita kava dhāyāva na  
 karmun dhālam tnam na jvānāva thanam dhāyā thāvas  
 socakar choya phayā dh- kanāva thana na-karmun dhālam  
 manapiban-su khālā jvānāva thanam bhālapā thāvas  
 boyakam vane phayā dh-ṇ kanāva thana mantri cān  
 25 dhālam sīk-hma jib tavāva mākē savā dh-ṇ kanāva  
 thana rājānam dhālam thva budhā datanās phujus chuvā  
 bhoy aneg hoth mott sisake dh-ṇ deśāntar vad juḷo

thana durgibanas dhu cha-hma sinam coṇ khañāva  
 rājān dhālam bho mantri thva dhu mūcakiva dhāyāva  
 30 mantrinam dhālam bho mahārājā na'iva na'iva mūcake

ma leva dhāyāva rājān dhālam āsā chan jib tayāva mātēake  
 dhāyā gu ma klu kha phas kha dhāyāva mantrin dhālam  
 bho mahārājī cha-lapol pratit ma julasā thva dhu jin  
 mātēake julo jhihī pya-hmayā bhākhā ni yāya thva dhu  
 mātānāva jhihī hāyūva julo cha hā hālasām m bā bā- 5  
 lasām sva hā hālasām naya b s bo hiya ma du pya bo  
 layāva naya māl dh- bhākhā yānāva thva dhu mātēaka-  
 lam thva dhu mātānam vayāva dhūnam lināva pya bā  
 bāva julo || thana mantri si-karmi na-karmi nāpa lāk rājā  
 jukva sikam mātākam ma siva ban pratim grām palim 10  
 deś patim thva rājā māl julam ||

thana rājā durgābanas du hāyāva cha thāyas bhīn  
 bhīn puṣkaranī luva bhū bhū pranāri maṇḍap luva  
 jal-dhūni luva thana Puṣkarābatī dhāyā deś thyanāva  
 aneg hatas pasalas pāpāl pāpāl danam con manuṣy 15  
 sunum ma du svayāva manas sankhā cāsyam du-hā  
 vanāva rājīkulas thvanāva du hā vanāva svayānam sunum  
 ma du thva rājāghatas tava tava sribdan sal tāva Subarna-  
 kesalī rāni cān kva so|| vayāva thata bonam yanāva  
 nanaṁ bho mahāpuruṣ chi su juyiva gathya vayā dhāyāva 20  
 thva rājān dhālam m jutasā kalang deśayā rājā thukā m  
 deśānlar vayā thva deśayā lok gana vana dh- nenāva  
 Subarnakesalī rāni dhāram Ghanthākarn rākṣasan mocaka-  
 lo gathya mocakalo dhālasā thva rākṣasayāke hāthim-  
 jhī damdā m pu du thva damdāyā gun m pyet puna- 25  
 kam talasā khāpā ma cālake phāsyam talasā khāpā  
 cālake thathyanam thva deśayā katak dakvan nalo bisya  
 vane phakva bisya vanam m jukva ma nasyam talo  
 sadānam jiva nāpa rātris con va'iva thva dubāran va'iva  
 dh m kanāva nenāva thva rājā cānam tīlapatr khadg 30  
 svat phvānāva dubālas pinam conam thva b s rākṣas

vayāva tālapatr-khaḍgan pālāva mocaku julo thana thva  
rājā rānī nī-huṇaṇi stri puruṣ juyāva sukhanaṇi con julo ||

thvanam li pūṇamāsi ṣu-hiṇu samudras mol hluṇā b s  
rānīyā sa cha pu hāyāva thva sa laḥ thyānāva sihalas pol  
5 eusyaṇi euyakaṇi choyāva nī-huṇaṇi li-hā vanam thana  
kvavane Patanadeṣayā rājā Kulahil nām thvayā kāy thva  
samudras sanān yāt van b-s la-pate pol eusyaṇi vava  
khanāva kāyāva phenāva swayāva thva sa cha pu khanāva  
nugalas tayāva bīrahan dūkhhan van julo thana bahunaṇi  
10 nanaṇi bho putr chan chu dūkhhi julo chāy āma-thya  
conā dhāyāva thana kāyan dūkhkhayā bṛhānt-kha kauāva  
hūlaṇi thana bahunaṇi dhālaṇi bho putr āmo sṛ Subarna-  
kesari rānīyā sa thva rānī cā pu kāyakal khoyāva chan  
dūkhhi mocake dh-ṇi bodhi bīsyam tava

15 thana rājānaṇi mantri-pani munakāva samadhīr yāḥ  
thva mantri panisen budhiḥ hiva ma phava aneg dravy  
prasād hiva dhāsvanaṇi sunānaṇi budhiḥ biva ma phayāva  
thva deśavā Māhīm kūtūḥ jithi cha-hmasvenam dhīḥṇi 58  
bho rājā thva rām hiva phatasā jita prasād huyā ma klm  
20 lā dhāyāva rājīnaṇi dhālaṇi chan dhāko hiva makhā  
dhīyāva thva jithi nāmas danāva khunaṇi hūṭīsanam  
thī hā van julo thana nām khusi dūkas tha kāvīva dīś  
chī hā vañīva hūṭas lok ma dū khanāva mahā sankhān  
vanī b s rājā nīpa lāk thva rājīnaṇi dhālaṇi bho mīsā jan  
25 thathīdā thīvas cha gūthva vavā dhī rājīkumīraṇam  
dhīyāva thva jithi dhālaṇi pu deśāntar vavā āva pu bhī-  
gyan cha lapol nīpa lāto pu chu bhīy āva pu cha lapolavā  
dāśī vāṇṇiṇi hiva dhāyāva rājīn thva jithi bodhaṇi vañāva  
rājī rānī thva jithi sva huṇaṇi sukhanaṇi conam

30 chī huṇyā dmas thva jithi rānīvāta dhīḥṇi bho  
rānī pu jhijhī rājīn bhogin vāya b s pva bo tīvāva sva

ho vāna chota. cha ho jak. bhōjan yāk. chuyā nimittin  
 dhāyāva. rāninaṃ dhāraṃ āmo hetau jin ma siyā dhāyāva  
 thana jithinam dhālam bho rāni puruṣayā bīḥās ma sila-  
 nās chu kalāt dh- dhāyāva rāninaṃ khava bhālapāva.  
 cha huayā dinas rāninaṃ rājyāke dhālam bho mahārājā 5  
 cha-lapolayā bhōjan yāya b-s pya bu tayāva. sva ho  
 vānā-gu kāran galya khava dh-ṇi ādāva rājānaṃ  
 dhālam he rāni thva kha kane ma teva dhālam thana  
 rāninaṃ dhālam. āmo kha ma kanasā cha-lapolayā ma-  
 tyuā ji ma khu dhāyāva bathvā biyāva conam. thana 10  
 rājān dhālam bho rāni j jivān uti bhālapāva tayā-loma  
 cha ma khu lā chāy ma kane kadācī j sinā vanasā ji  
 karle agnisamskār yāya ma te ekanas phisyaṃ taya māl  
 dhāyāva pya-loma vayā-gū kha ami gun-bhūnt sakatā  
 kanāva bilam thana rāninaṃ dhālam va-pani uli bīdyā 15  
 sava cha-lapol gulita loka sava dh- dhāyāva rājānaṃ  
 58<sup>b</sup> dhālam ji jib mele hleva sa vā āva j jib pūl mālās layāva  
 tayā dh-ṇi kanāva rāninaṃ thvate kha neḥāva cha huayā  
 dinas jithiyāla thva kha sakatāṃ kanāva bilam

thyanam-hi cha huayā dinas thva juthi cānaṃ rājā alial 20  
 van b-s kvathās khāsyam tavā pūl-māl kāyāva mis duyāva  
 bilam || thauathva rājā b-hāvavāva pūl māl hva dh- dhālam  
 thana rāninaṃ kāl van b-s pūl-māl ma ilo dhāyāva rājān  
 mantriḥ nām sva pol kāyāva sik thana rāninaṃ mahā  
 bilāp yānaṃ conam ||

25

thana cha huayā dinas juthinam rāni-cāyāla dhālam  
 bho rāni bhatī ṣunu dūkh tanake nuyō dh-ṇi pīta boḥam  
 yañāva samudrayā sis thyanakaṃ yanāva nāmas layāva  
 khusi līsyā kvata yanam thana deśayā samīpas thyanā-  
 kāva sal kauam chotam thana rājā prabhīti sakale vayāva 30  
 sol valam thana rāni khañāva rājā khusi juyāva la svayāva  
 yanam || thva jithiyāla prasād biyāva draby biyāva chotam

thana ḍin belā soyāva honake tenaṃ. thana rāṇinaṃ dhā-  
laṃ bho mahārājā da chi lo puruṣayā nāman bart yānaṃ  
cone valaṃ li chi khusi juyā thya yāva dhāyāva khava  
bhālapāva rājān cha guli ches layāva talaṃ ||

- 5 thalaṃ li thya rāṇinaṃ sailāhātī nakalaṃ cha huṃyā  
dinas si-karṇi na-karṇi mantri-cā sva hmaṃ vava ann  
biyāva nakalaṃ thana thya-pani sva-hmaṃ pya bo layāva  
sva bo sva-hmaṃsen nayāva cha bo vāṇāva thya svayāva  
rāṇinaṃ nenāṃ bho mahāpuruṣ-pani atī kantuk eṃ  
10 umithnaṃ pya bo layā āmo hetu ji kane māl dhāyāva  
thana mantrināṃ dhīlaṃ bho rāṇi ji-pani pya-hma vayā  
las sūnaṃ con dhu mṛcākāva thya dhūnaṃ huṃva rājā  
jukva ana vane hṃṃ ma siyā thya vāla thukā cha bo dhī-  
va gu kha nanāva thyaake con anguli loyāva kenāṃ thya  
15 mantrināṃ thya anguli kāvāva muglas tavāva mahī  
duhkhanaṃ kaṣṭ vāṇīva conaṃ thana rāṇinaṃ dhālaṃ 5  
āmo mi jaṃ ji puruṣ thukā thya rājā pamsen kabitan  
mṛcākāva ji khussa hāla dhīvāva thya mantrin dhīlaṃ  
bho rāṇi āmo rājīvā dami lā mi dato lā dhīvāva rāṇinaṃ  
20 dhīlaṃ thya rājīvī sarir Puṣkarābhātī nagaras bhūnaka  
cikan is phisaṃ tīthā dāmi khe dhīvāva mantrināṃ  
na karṇavāla dhīlaṃ bho na karṇi chan pṛākrām kene  
tulo dhāyāva tṛiṃ jvāṇīva svacakal chotaṃ thyaṃṃ li  
siṭ kaṇa valaṃ dami khe dhīṃ hano mantrin si karṇavāla  
25 dhālaṃ bho si karṇi chan pṛākrām kene tulo dhāyāva  
rūkaṃ cissaṃ juyā khīṭī cāhīl cukaṭ honīva thya pya-  
hna khīṭī dāṇīva Puṣkarābhātī nagaras jūt vanī julo ||  
thama rājī tīvā thīyas Subhṛṇakesvri rāṇinaṃ kinakāva  
rājī u thyaṃ con svayāva thya rājī mantrināṃ mantri  
30 vāṇīva mṛcākāva pya hmaṃsenṃ siyā dhīvāva conaṃ  
thana rājīnaṃ dhīlaṃ bho mantri cha pṛiṃ thya gathya



vayā dhāyāva mantrin bṛttāntar kha samastam kanāva  
 hīlam thana rājānam dhālaṇi dhany dhany cha paṇi  
 khava dhāyāva kantuk cāsyam conam thana thva rājyas  
 prajā-lok dayakāva sukhanaṇ con julo ||

thvanam li thava rājy li-hā vayāva habu juyāke sal 5  
 kanāva chotam thana babuyā man haṣamān juyāva aneg  
 jātrā yānāva duta honam yanāva thva rājā cānam bṛttā-  
 ntar-kha samastam kanāva hīlam thana thva rājy dakvam  
 u lānāva Patan desas hatāl kayāva hatālanam phunāva  
 Patan deśayā rājānam mātako kal pulakāva conam || 10

thathimna parākram datasā thva sirphāsanas cone  
 dayiva dh m dhāyāva putrikā cha hma bosya vanam || 25 ||

## XXV

punarhār putrikā cha hmasen dhāram bho rājā Bho  
 jadeb pūrbakathā kane ne hune dhāyāva putrikānam 15  
 kanam ||

Jahadvip dhāyā deśas Baikarn dhāyā rājāyā dharma-  
 5<sup>b</sup> kirtī pṛthibis prakhyānti juva thva rajāyā mantri | Bairocān  
 nām thva paṇi atī pritin jak cha hnuyā dinas dakva prajā  
 munakāva ahal vanam thana salanam huyakam yanāva 20  
 rājā cha khye mantri cha khye prajā lok cha khyā lānāva  
 thana prajā lok hsyam vane ma phayava li-hā vava rājāva  
 mantriva durgābanas lānāva pya tyānāva pyās cāyāva  
 mantrinam lankha māl vanam cha thāyas bhūn puṣkaram  
 śanāva lamkha tvanāva vahams ākhal khanava svatam 25  
 tulyaparākramam samastam tulyabalaṇ hatam vā jitaṇ  
 va yo hanyāt sa hanyat || thathya cosyam tava silok kha-  
 nāva mantrinam bhātāpā abasyam ji syayiva thva ākhal  
 svayūva dh bhātāpāva thva ākhal cā kāyāva yūlāva balaṇ

11 parākramm con 21 prajā cha lok 26 tulyā parākram samast tulva-  
 bal hā twice for vā 27 vo hanyā so hanyā

Ihana rājā bonam yānūva lamkha tvanakāva thana  
 rājānam cānam yalam tayā khaṇāva lamkhanam silāva  
 svayāva mantriyāta hālam bho mantri thana su vala  
 sunānam cosyam tala dhāyāva thva mantri bhav cāyāva  
 5 thaman syāyuna hihālapāva khaḍg kāyāva rājyāta pālāva  
 mocakalam || thva rājā sīk-hma dahauas ku tinakāva  
 tūthalam thva samastam gath cha-hmasenam simā cos  
 conāva svayāva conam thva gathan thaman svāyū bhā-  
 lapāva jñānāva simānam kva-bhām vāyāva kva bhānāva  
 10 besya vanūva sulāva conam thana thva simā began hājī  
 hājum santva thva mantrin khaṇāva sval vanam thva  
 gath sulāva conam || thva mantrinam banayā janin thukā  
 bhālapāva thva mantri li-hā vāyāva rājā-cāyāta li sāl  
 kanam bho rājā cā jhujus rājā dhuman nalo dh ṇ kanāva  
 15 pratī yānāva rājā-cā pratipāl yānāva tava julo |

Ithya thva gath m hmaṇ puli bālām | thana kalītanam  
 dhūlam cha nigat m janayāke chāy cone vane dhāyāva  
 gathan dhūlam are pūpi mīti Barocan mantrinam rājā  
 svānī thyam chāy m svā va phu dhīyāva mīnānam dhūlam 6  
 20 Barocan mantrinam gathva rājā svāto dh ṇ mīti thva  
 gathan hanavā bttāntar kha kanāva thva desas vāl juva  
 jmanisen tūyāva thva kha rājīvā hūevane bhum di vāitū  
 thva rājān gath bonakar chovāva penam thana gathan  
 dhīram bho mātīrājī svāta khava mīcay dh ṇ banavā  
 25 kha samastam kaṭīva bhām thana mantri bonakar  
 chalam

thva kha mantrin samīcār svāva thava bhoeḥ munāva  
 kāy pva hmaṇ du chāy svā hma du thvate munakāva  
 dhīram bho kāy pva ju pusullis vaham cosvam tva  
 30 ākhar khūyāva thva rājī ju svāva dhūno āva rājī cān  
 vīro ju abasavam svāyva julo || cha pva cha hmaṇ kha-  
 nam leuake ju dhīvā thva vāva sālāy jhūp vānāva

ji candūlayāta lava hlāyu b-s cha-pani cha-hima danīva  
 jita nvānāva rājyā sebak juyāva ji syāva dh-m dhāyāva  
 biva thana cha hma khunu lenake paralokayāta karm  
 yāva mukti dayake sakale syātānās pind thava ma dayu  
 dh-m dhīyāva kāy-panisye dhāraṇi chan khunu akarm 5  
 yāto ji-panisen babu syāva chu dharmas royake ma  
 chārā dhāyāva chayan dhāraṇi ajī-jun dhāyā thya khava  
 cha-hma khunum lenake māl cha-hma datanāva kulakarm  
 mīlako yāyu bho ajā ju jun syāva teva ma khu lā dhāyāva  
 ajā jun dhālam teva khye dharmy puti kulabamś cha 10  
 khava chan jib rakṣā juya māl dh-m āśi khā bīyāva  
 nvānam conī b-s rājyā jn pram vāyāva dhālam bho  
 mantri rājyā āgyā chu saka panī bhochum jhī sane dh-m  
 bonāva yanam ||

thana sabhās mantri nāpa lācakāva jabāpanam kābu 15  
 yānāva mantri candāl lava hlāya ten b-s thva mantriya  
 chay cha hma vap danīva tsābhī chum nanakāva dhālam  
 lho mahārājā cha lapolayā sebak ji ma du lā adharm  
 hma babu dhāyam ma du ajā ju dhāyam ma du dh-m  
 0<sup>b</sup> dhīyāva tadabālan pālāva ajā ju mocaku juro thva 20  
 mocaku khanāva samast lok panī thuthi khvāl jukva  
 svayava conam thana mantriya kāy panī chay-panī ma  
 syāsyam kuthis kunāva talam thva jum ni hma 12-yātī  
 ann hnitham cha śahi bīyāva talam thva panī thuthi nvātam  
 thva ann sakasyanam narasa sakale siyava thvatena 25  
 ajī ju syāk hma cha thva ann chan nīva cha cha hma  
 bacay juvasa ji panī sakalem svarg vane chan ji panīta  
 svarg prapt yava dhāyava cha hma sito ni hma sito  
 thu gu katham sakalem sik thva aja ju syāk hma cha hma  
 jukva mvāk ||

30

thana cha hnuyā dinas mebu rajān thva rājāyake

mantri du ma du svaya dh-m dūt chosyaṃ hayāva dutanaṃ  
 dhālaṃ bho mahārājā p-pams bād julo sarbabij sarba-  
 pusp dhāyā ma siva cha-lapolasen bisya haya māl dhā-  
 yāva hāṇaṃ tāthālā thana rājānaṃ dakṣa mantri muna-  
 5 kāva samadhār yātaṃ sunānaṃ kane ma phava thana  
 thva rājā mahā dubkhanam conam ||

thana sadāyā thyaṃ ann bāl vava-hma nīsāyā khvāl  
 cava ma kanāva mantri cān nenam bho tatā-ju thani  
 chunu jula chan khvāl cava ma kan juyā chu bel dhā-  
 10 yāva thva mīsān dhālaṃ bho bhāju cā juyā ati dukkha  
 bi-yyāta chān dhālasā paradeśi rājānaṃ sarbabij sarba-  
 pusp bisyaṃ haya māl dh-m hīnaṃ hayāva dakṣa mantri  
 munnakāva nanānaṃ kane ma phavāva mahā dukkha  
 bi-yyāta dh m kanyāva thana mantri cān dhālaṃ bho  
 15 tatā-ju jike nava āmo kha ju kanāva choya p dani  
 dh- kane ma te sarbabij dhāya cā thukā sarbapusp dhāva  
 kapīs thukā thva ni tā bisyaṃ choya dh m kanāva chot m  
 thva mūdā li hī vavāva rājāva hucvane hura vāk bho  
 mahārājā āmo vā arth ju kane makhā cha lapol dukkha  
 20 cāva ma teva dh-m nīvakarm vūcakam ālok vāva dhuma-  
 kīva rājāvāta kanāva bilam sarbabij cā thukā sarbapusp  
 kapīs thukā mahā cīṭi dh m kanāva thva ni tā bivāva 61  
 chotam ,

thva svavāva pitarājā sunukam conam hano thva  
 25 rājān śada ni hura bivāva dūt chosyaṃ hiva thva dūtān  
 rājāvāke vāpdes pati hūvāva mālāpī bho mahārājā p pams  
 juyā ājū āmo pitras sa huc dh m u thva ācā vāda  
 nī hura hūvaṃ tithīva li hī vavam thva rājān pitre svā-  
 vāva āmo śālavā cā mā cūu chūvaṃ haya māl dh m  
 30 pitras conīva dakṣa mantri munnakāva kane ma phavāva  
 thva nūṣyāke ācān || bho sakhi mātī thva śada cā

ākhalayā arthi kaṇe ma phayā nimittin dhāyāva. mānaṃ  
dhālaṃ. gathiyayā nimittin ma sila. chin siva lā ji kaṇe  
māl dhāyāva bānaṃ dhālaṃ. jin siyā khye dh-ṇi kanaṃ  
a/pasikhayā silok liva

5      ʃanoṃyanaṃsadhimitraṃ palitasya vanāntare |  
         śilāyāṃ ca taruchāyāṃ khaḍgo jīve nipātitaḥ ||  
dh-ṇi kanaṃ

         liva kha ānāva Kālidās paṇḍit li-hā vayāva. liva b-s  
paṇḍit-pani syāyayāta pita hava. tiva Kālidāsaṃ gaṇāva lita  
10      hayāva āmo pṛa gor akṣarayā arthi ji guruyāke ānāḥ vayā  
dh-ṇi rājyā sabhā dayakāva bimati yātaṃ livo mahārājā.  
livo mantri livo sahbā-lok āva. apaśiṣayā arthi  
         ʃanoṃyanaṃsadhimitraṃ palitasya vanāntare |  
         śilāyāṃ ca taruchāyāṃ khaḍgo jīve nipātitaḥ ||

15      livo mahārājā liva rājā-cāva mantri-cāva ati prthi gathya  
dhūlasā banas lava-dhany simā kvas lava phāt lvahayā  
bās yānā b-s pāpasi mantri-cānaṃ khaḍgan pālāva rājā-cā  
syālo dh-ṇi kaṇāva mantri cānaṃ dhūlaṃ vas-pol sa-  
masaṃ sava ji chunnaṃ ma sava dh-ṇi lajjāva nimittin  
20      ji aparādh lālo khava kiva āva chu vāva dh-ṇi rājā laṃ  
cāva pāvak panicholapāva mantri cā mucaku julo thana  
kālidās paṇḍitayāta sreṣṭh vānāva prasād lava julo tiva sik  
hina rājā-cāva kyā hina rājā sālāva sukhanṇi cou julo

         lathu hina rājān hucāṃ tayā-hina Bikramāditi rājāva  
25      sunhāvanas cha dane ma te dh-ṇi dh-ṇi putrikā cha hina  
bosyāṃ vanāṃ + 2b ||

## XXVIII

         punarbhār putrikā cha-hmasen dhūlaṃ livo rājā Bho-  
jadelo āe-luṇe pūrbakālas rājā Bikramādityā aueg dān

6 khaḍgo jīve nipātita      14 silāyāṃ khaḍgo jīve nipātita      20 aparādh  
lālo      22 sik for sik

lā-hātan cas jvañāva javan khadgan pālya tyano thana  
 rājān hñedan cāyāva dhālam bho mantri chava jiva mitr  
 1<sup>a</sup> yānam conā cha | nīmittin ji mocake tenā dhāyāva ma-  
 ntrinam dhālam cha lapol samastam sava ji chunum ma  
 sava thvayā nīmittin nīscayanam syāya julo dhās-tunum. 5  
 rājā-cān babu mīm ru manāva cintalapā ji gathya thvan  
 syāto athyam ji babunam māmanam thva syātake bhāla-  
 pam dhālam āsā ākhal pya gol jukva coya dh-m hatā-  
 sanam lipīs cotam apasī dh m thvate coya dhūnam h  
 thva mantrinam rājā mocaku julo lhana mantri-cā che 10  
 thyanāva rājā-cāyā babuyāke vanāva khvayam dhālam  
 bho mahārājā rājā-cā ma chunāva las sīto || thva lhākura yā  
 bastr kā-hune dh m rājā-cāyā bastr dakva lipī sahulan  
 lava hlātam ||

thvayām satī khunu Kāhdās paṇḍit-pani bonāva thva 15  
 ākhal kenam thva ākhalayā arth yānāva kene māl dh-m  
 dhāyāva paṇḍit panisen dhālam bho mahārājā thva  
 ākhal pya godan gathya arth yāya dhāyāva rājā tam  
 cāyāva dhālam cha panī paṇḍit la hīsyam tayāyā chu  
 prayojan samadhār yānāva ruyakva ma phalasā cha panī 20  
 sakale mocake julo dhāyāva thva paṇḍit panī kunāva  
 talam kane ma phayāva Kāhdās jukva hīsyam vanāva  
 banas mahā kalpasimā kvas conāva conam ||

thva simā cos grdhīr trī puruṣ basalapam con thana  
 mā-huna grddhnam dhālam bho prabhu ju ji khve-ja 25  
 choyāyā śarīr durbal bhīti ku hnu bal dīyake thva  
 manusyayā lā nakva dhāyāva bānam dhālam bho strī  
 kahnas niva dhāyāva mānam dhālam kahnas gana kayāva  
 nake dhāyāva bānam dhālam kahnas paṇḍit prī sakale  
 syāya julo dh m kanīva mān dhālam bho prabhu-ju chu 30  
 nīuttan syāyva dh m nenāva bānam kanam pya goḍ

ākhalayā arth kane ma phayā nimittin dhāyāva. mānam  
dhālam. gathyayā nimittin ma sila. chin siva lā ji kane  
māl dhāyāva bānam dhālam jin siyā khye dh-m kanam  
a|pasikhayā silok thva

64<sup>b</sup>

- 5     ṭanoyanausadhimitram patitasya vanāntare |  
      śilāyāṇi ca taruchāyām khaḍgo jīve nipātitaḥ ||  
dh-m kanam

thva kha nānāva Kālidās paṇḍit li-hā vayāva. thva b-s  
paṇḍit-pani syāyayāta pita hava. thva Kālidāsan ganāva lita  
10 hayāva āmo pya gor akṣarayā arth ji guruyāke neṇā vayā  
dh-m rājāyā sabhā dayakāva bimati yutam bho mahārāja.  
bho mantri bho sabhā lok nava apaśiṣayā arth  
      ṭanoyanausadhimitram patitasya vanāntare |  
      śilāyāṇi ca taruchāyām khaḍgo jīve nipātitaḥ ||

- 15 bho mahārāja thva rājā-cāva mantri-cāva atī priti. gathya  
dhūlasā banas tava dhany sīmā kvas tava phāt kvaham  
bās vānā b-s pāpast mantri-cānam khaḍgan pālāva rājā-cā  
syūto dh-m kanāva mantri-cānam dhālam vas-pol sa-  
mastam sava ji chunum ma sava dh-m lajjāyā nimittin  
20 ji aparādh lāto khava khyā āva chu vāya dhāyāva rājā tam  
cāva pāyak panicholapāva mantri cā mocaku julo. thva  
Kālidās paṇḍitayāta śreṣṭh vānāva prasād biva julo thva  
tuma rājā-cāyā kṛjā-hma rājā sālāva sukhanam

syebū lācakam con julo thu gu b-sam misyam suk b rātri  
dayakāva kāl hanam con julo ||

thatham jas kīrti lānāva coñ-hma rājā jayalape phava-  
hma Bīkramādīṭayā śimbāsanas cone jogy ma khu dh-m  
putrikā cha hma bosya van julo || 31 ||

5

## XXXI

punarbhār putrikā cha hmasen dhālam bho rājā Bho-  
jadeb jin pūrbakathā kane ne-hune ||

Pāṭaliputr nām nagarayā rājā Sudharm dhāyā nām  
thvayā putr mahāsūr mahābir khadgabidyā sava thvayā 10  
3\* pāsā-pani pya hma dava si karim dhāyā kāy mantri|yā  
kāy kotavālayā kāy thva pya hmam samadhār yātam  
thava thava parākram huddhi neuāva rājānam dhālam  
jin samast bhayas laksā yāya phayā śadgayā balan hanam  
si-karmin dhālam manapaban-sinam khātā jyānāva tha- 15  
man dhāyā thāvas bosva vane phayā dh m dhāyāva  
mantrin dhāram jin sik-hma mīācake phayā dhālam  
hanam kvatavālanam dhālam prayojan yācakam con hma.  
jin cihnālope phayā || thva pya hmayām pya lā bidyā bhā-  
lapāva bules van julo

20

go-chino banāntarayā samipas hās yānam conam  
manapaban sinam khātā jyānāva khātās danāva rātris  
jīgarī yānam con thva b s banāntaras aneg jantu bisye  
vanam dava sikam du rājān blin carā cha hma lānam  
hayāva lā tānāva pāk yānāva talam thva b-s rājān bhā- 25  
lapī thva pāsā-pani sukhanam hmed vayakāva coñ thane  
ma teva dh-m ma thampyam thva rājā khātā kvanam  
conam thana rājīyā parisram juyāva hmed vava thana na  
sanāva. khātī bosyam vanam ||

rājān hmedan cāvāva svayā b s khātā ma du khañāva 30



bairāgyan kaṣṭh yāsyam thava iṣṭadebatā buladebatā suma-  
 rapāva banam banam bhramarapam juyā b s Dattākṣ  
 dhāyā rākṣasayā che khaṇāva thava che vanāva Dattākṣ  
 rākṣasanam kāsyam tavā karpābatu dhāyā nām rāniyake  
 5 vanāva thithi bicār saṃcār ādin yānāva rājānam dhālam  
 ji paṇi pya hma pāsā paṇi vāyā honā bhātās danāva ji paṇi  
 pyam vāyā si varmi mantri kotabāl thana jin calā lanāva  
 calayā la pāk yānāva tayā thava b s ji hmed vāyāva hmedan  
 ma cāyāva bhātā hoya vana thukā āva ji ckāl jukva vāya  
 10 dhāyāva karpābatu dhālam jup āma thiyam kā karpūra-  
 deśayā karpotpar rājāva hmyā ca karpābatu nam ji āva  
 daibryā yogan thathup hma rākṣasayāke cone māl dh m  
 dhāyāva din prati thava rānīva rājāva hras vāk julo | 6S  
 ratri julānāva rākṣasayā nīpa deniva

## 1 Introductory Story The Boys as Judges<sup>1</sup>

**A**doration to the illustrious Graciel Formerly in olden 1<sup>b</sup>  
times there was a town situated near the mountain  
Simphanīdā. The name of this town was well known as ka  
nṣhapuri. In this town there was a merchant Ratnadatta by  
name. The wife of this merchant was called Madanīvati<sup>2</sup>  
These two husband and wife took counsel together. Oh  
you Garbhīvati unless we attend to our business how shall  
we manage our affairs? Not to attend to our business won't  
be much good. I shall set out on a commercial trip you  
may look after the house. — Thus spoke the merchant and  
started on his trip. He travelled about trading in all sorts of  
articles.

One day after that another merchant from the same town  
came to the place where the first one was and they  
exchanged greetings. When four or eight months had passed  
the merchant Ratnadatta said. Oh friend are you going to  
return now? If you are — there are no provisions in my  
house<sup>3</sup>, what shall my wife do being alone? Would you  
mind taking with you this one jewel? With these words  
he gave the jewel to him. He took it and returned home.  
But then he embezzled the jewel and kept it for himself.

Afterwards when the merchant Ratnadatta had returned  
home he asked his wife. Oh Garbhīvati bring the jewel

said? ours is the truth! — When they had said this the king passed his sentence and the merchant Ratnadatta went away weeping.

When he was on his way home — at a certain place there is a great mound. On this mound some boys usually played. While the boys were playing that one of them was a king, one a minister, one a high official! they saw the merchant Ratnadatta coming along in tears and said, Oh 2<sup>b</sup> noble men, what have you been quarrelling about just now, all of you? Why do you come in tears? — To these questions the merchant<sup>1</sup> replied, Oh boys, well — what sort of a cause shall we call our cause, extremely strange and astonishing as it is. These are the facts. I had given a very valuable jewel to this trader and now he will not return it to me. Thus he spoke. On hearing the cause the boys said, Oh noble men, we will settle this affair. You need not be uneasy<sup>(1)</sup> we will treat it justly. With these words they started to try the case.

small stone in an ornament; when I had done it, my father chid me: what a jewel of a stone have you broken! — Thus jewel will be something similar — Thinking so he formed a copy of this small stone and gave it to the boys. They took it, and then they asked the witnesses: Oh you 3\* noble men, what sort of jewel was it that you saw? I'orn out of this clay one like that you have seen — With those words they gave some clay (to one of them) This witness thought Hari, Hari, Visnu, Visnu, a jewel I have never even dreamt of seeing! I have become a witness from greed of money, what shall I do now? — Thus he thought; but then an idea struck him once in my boyhood when my mother was making pastry I asked her for a bit of pastry, and as she refused I from resentment, broke the bowl, with which the pastry was covered up. Then my mother chid me Hari! you have broken a jewel like plate, she said — Supposing that it might be something similar, he formed the copy of a plate and gave it to the boys. They put it aside and called the other comrade and asked him what did the jewel look like he had to bring? Mould one out of this clay which looks like the one in question at the time you saw it, — and they gave him some clay. Hardly had he received the clay, when he thought Hari, Hari, Visnu, Visnu, Śiva Śiva! an object you have never even dreamt of seeing! What shall I do now? — While lost in these reflections, a thought struck him in my boyhood I once killed a pigeon, my father had bred. And he scolded me you have killed a pigeon which was equal to a jewel — Thus he said (to himself) and surmising that the jewel might look like a pigeon he moulded the copy of a pigeon and gave it to the boys. After receiving it, they summoned the four men and said Oh noble men, the work of three

of you shows no likeness, your tale is & he dishonest and untrue. See for yourself that there is no likeness — So saying they exhibited the objects they had formed and concluded you must return the jewel — And then they gave back the jewel. This time the merchant Ratnadatta went back to his house beaming with joy.

When the king learnt that these boys had in this way <sup>3b</sup> decided a case he himself had not been able to decide he was greatly astonished in his heart — What are these boys who have decided it he thought to himself it is most surprising. What a marvel he wondered. Confident that there must be some particular power in this mound he dug into it with hoes and searched it and then the throne of King Vikramaditya came to light — Ah! marvellous! he thought. Through the power of this jewelled throne the boys have spoken with such force. And he was greatly amazed.

Then the king arranged a great procession of elephants<sup>1</sup> and went out to welcome the throne amid the sound of many musical instruments and amid performances of dances and in this way he had it conveyed into his palace. And when King Bhogadeva had elicited an auspicious constellation and lunar day on that auspicious day he assembled all his subjects and made ready to ascend the throne.

At that moment a small statuette which was on the throne exclaimed. Oh King Bhogadeva! You cannot ascend this throne unless you have heard my story. And it told a story<sup>2</sup> from the old times.

## 2 Story of the First Statuette How Vikramāditya won a Wife and how he fared with her

Oh great king Bhojadeva! In the city of Karpūra there was a merchant Ratnapingala by name. He had an only daughter, and he made this offer: I will give my daughter to one that is able to fill up this well with a single sum of money. On hearing of this king Vikramāditya brought money by tens and hundreds of thousands and poured it into the well. He had sold his whole kingdom and all his property. Subsequently the merchant gave him his daughter for a wife and then he gave her the necessary ornaments and sent her away.

Now the merchant's daughter and Vikramāditya look counsel together: what shall I do now? The whole of such a kingdom and all my property is lost. Where shall I go where shall I stay? — The merchant's daughter Madanavati rejoined: Oh husband and lord don't lose heart in  
 4\* such manner! My father is very wicked: how shall I characterize his words? Now don't be distressed: I know how to work. Get me some cotton wool — Then king Vikramāditya replied: where shall I get cotton wool for you? — and he went to a town, begged cotton wool and brought her it. Working with this cotton wool she manufactured a beautiful piece of cloth, giving it a width of twelve cubits and a length of thirty-two cubits, put it into a wooden box and sent her husband off with it, that he might take it to the king of another country. Madanavati sent him away bidding him come back with the money he might be given that they might get provisions.

Having heard the words of Madanavati king Vikramāditya took the box and went off. On coming to the foreign

king, he said to the doorkeeper: Oh minister, is the king appearing in public? Which is his time? What about it? — Thus he spoke and added: I am bringing this box that it may be taken to him — The minister replied: Oh noble man, I will see to it that you are admitted into his presence, — and he went to the king and said: Oh great king, a very strange noble man is bringing a wooden box, which he is going to take to you. Shall I admit him; what about it? — The king said: Oh doorkeeper, show him in, — and he was brought before the king.

Then the noble man said: Oh great king, accept this cloth! — and he brought in to him the wooden box. The king accepted it; and when he had unlocked(?) it, wondering what sort of things might be inside it, and looked into it, he saw a bundle of fine cloth. Having unfolded and inspected it, he accepted it, seeing that it was a quite inestimable piece of cloth, twelve cubits wide and thirty two cubits long. Then he said: give the man who has brought this cloth as much money as he can carry and send him away! — When he had said this they were going to give it to him, but then some busybody said to the king: Oh great 46 king, the wife of the man who brought the cloth is very beautiful and would be fit for you, but she is not fitted for so poor a man. These words were overheard by king Vikramāditya and seizing as much money as he could carry, he went back to his house.

Then Madanāvatī asked: Oh husband, has money been given us or not, what about it? To this her husband replied: Oh Madanāvatī, what does it benefit us, that money has been given us, we two are going to be separated. — Madanāvatī said: Oh husband, what are you saying? It is uttered as if it were an eternal law; how can it be done

me. — Thus she instructed them. On the following day, when the slave-girls saw a merchant dressed in a female dress, who had come there to sell armlets and rings, they said: Oh merchant, bring in these things, that our queen may have<sup>1</sup> some, — and they ushered him into the house, and brought him into the queen's presence. When he had been ushered in, the queen in there gave him many jewels, and much money and said: Oh husband, hear what I say! Buy with this money a fine, excellent horse, bring it with you to-night and take your stand below this window. I will escape to you<sup>2</sup>, and we will both run away. — When they had made this arrangement, she let the king out. Then he procured many things, bought an excellent horse, and the fine garments and the weapons he himself stood in need of, and in the night he mounted the horse and took his stand below the window. But as the queen could not get away, he lost hope, fell asleep and lay sleeping in the court.

At this moment a robber came along and he said: now I am in luck, to steal in the king's palace is very difficult, now I will steal this horse and take it with me. This he resolved to do, but while he was cautiously releasing the horse (Madanāvati) removed the rope from the window jumped out and landed on the back of the horse and it carried off at a gallop the robber together with Madanāvati. Then the robber said: Oh woman I am in luck, we two <sup>5b</sup> will now become husband and wife. — At these words the queen thought: Hari, Hari, what a surprise may this be. I should be mistaken if I thought that this is king Vikramāditya. What a very wicked robber it is into whose hands I have fallen. Hari, Hari! Through what sin through whose sin has this happened? How shall I act now? — Reflecting thus she went along in sore distress.



affairs the king of the town proclaimed Oh subjects who soever is able to kill this tiger to him I will give my daughter for a wife — Now this person who was travelling in the guise of a man saw on entering the town that the tiger who lived in a stable in the town was advancing to devour him and the moment the tiger opened its mouth he smote it with his sword and killed it Then this person who was disguised as a man entered the town On seeing him people said Oh noble man whence do you come? In this street is a very big tiger it has killed a good many of the inhabitants — Thus they spoke to him The noble man said I have killed this tiger If you disbelieve me go and see! — The townspeople were all of them delighted They went and informed the king Oh great king most fortunately for you and most fortunately for us a noble man has come here and has killed the tiger which lived in our stable — Being thus informed the king said is it true? — and full of joy he had the man brought into his presence

On beholding the noble man approaching the king he came glad at heart and said to his minister called Rāh Oh minister how marvellous! Lo! the noble man is approaching and he pointed him out to him Both king and minister were well pleased and the king said I will give my daughter to him he is worthy of her And to the queen he said Oh queen make (everything) ready I will give your daughter to this man who has deserved her make everything ready — And she made everything ready Then he selected an auspicious day and celebrated their wedding

Now one day the young queen said to her mother Oh venerable mother this man is no king he has the nature 6\*

of a woman who is disguised as a man — Thus spoke the young queen to her mother and she was unhappy. The mother answered: Oh daughter, don't be afraid. I will ask your father — Having encouraged her in this manner, the queen said to the king: Oh husband, your daughter tells me all in tears that this person is no man. What about it? — The king replied: Oh queen, say no more. I will ask him — When he had said so, the queen went away. The king sent for his son-in-law and said: Oh prince, why are you always(?)<sup>1</sup> covered with your clothes? Why don't you take them off? Are you a woman? What is the matter with you? — To this his son-in-law replied: Oh father, listen. When I was worshipping at the bathing place in Varanasi, I renounced the pleasure of love for one year — Thus he spoke, and the king set the queen at rest.

After a while the prince sent for the kolwal and put him on guard. The king<sup>2</sup> instructed him: Oh kolwal, whoever arrives here from this country or from another country, you shall bring him to me — With such instructions he put him on guard. One day the two robbers came there. The man who was on guard said to them: Oh noble men, our king has given us these instructions: whoever arrives, bring him to me! — Come along! — so saying they took them to the king and said: Oh great king, I am bringing some persons. Accept them! — The king asked: Oh noble men, why have you come here? — They said: Oh great king, a robber and we were both watching, abducted a woman. We delivered her, but she threw us into a well and escaped. Now we have come here to search for this woman and to make investigations — That is well, he said, and after viewing them closely he locked them up in a horse stable.

Again a noble man arrived. The official on guard took him along, and the king likewise questioned him. Oh noble man, why have you come here? What is your story? — The man replied. Oh great king, I had kidnapped a woman. Two other robbers took her away from me. I have come here to search for them. You shall make investigations for me. — It is well, he said, and after scrutinizing him closely, he locked him up in a horse stable. Then the official said. Oh great king, now I dare bring no more, every one I have brought has been locked up. — The king said. Oh official, now there will be no more locking up. You shall continue to bring (them).

Again someone arrived. The official brought him and said. Oh great king, accept him! — With these words he brought him into his presence. Then the king asked. Oh man, what is your story? — The noble man said. Oh great king, once I was sleeping in a court yard when I looked round on awakening from my slumber, my horse was gone. On seeing this, I went to this town in search of it. He is my husband, she thought, and was filled with tenderness. And she sent away all her maid servants and asked him. Oh husband, do you know me? — The noble man replied. No, I don't know who you are. — The man who was posing as a king said. I am your wife, you are my husband — and she told him all that had happened, paid him reverence and had him clad in beautiful garments. Then she presented the robbers, summoned a council and sent for the young queen.

She came and joined them, and her younger sister, who was disguised as a man, said. Oh queen, listen to what I say. As to this man, he is my husband and a king, for his sake I have become as I am! Now you and I, who have

both become his wives will live in happiness don't expect anything different — After thus settling right the young queen who had been of opinion that she had obtained him for herself alone she concluded Oh honourable sister this time I have disappointed you but now let us live in peace one with another — After these words she bowed 7<sup>b</sup> down before the lotuslike feet of her husband and stayed there Later on these three went to their country celebrated many festivals amid the sound of all sorts of musical instruments and lived in happiness —

— After having told this one of the statuettes said to king Bhojadeva don't ascend the throne of one who had such strength of mind and who was so very munificent — After these words one of the statuettes flew away

### 3 Story of the Second Statuette Vikramaditya's Adventures as a Leprous Yogi

Again one of the statuettes said Oh king Bhojadeva don't ascend the throne without listening to my story —

Oh great king when a council of king Vikramaditya was being held and many councillors were assembled a certain brahman appeared This brahman said Oh great king an unfortunate person is always unfortunate a fortunate person is always fortunate — Then the king said Oh brahman what words do you utter? I have the power to make you rich all the same — To this utterance of king Vikramaditya the brahman objected as long as fate does not ordain it you will not have such power — At these words of the brahman king Vikramaditya sent for the minister the kotwal and the chief queen and took counsel with them Oh minister and who else is present

a dispute has arisen between me and this brahman. Till now I have been king, henceforth this brahman will be king; you must respect him as you have respected me. I won't help you not to do so — Thus he spoke and added: I shall go to a foreign country, — and then King Vikramāditya went abroad after informing them that the kingdom and all its treasures had become the property of the brahman, and after having made the brahman a king and himself like a brahman.

Then he came to a certain city, called Kāntipurī entered it and looked round the place. The king of this town had a daughter, called Padmāvatī, the minister of this king called Rola, had a daughter, Dharmāvatī by name. These two were great friends, and there was a close friendship between them and the minister's son. One day the princess said: Oh minister's son, things have come to such a pass <sup>8a</sup> that I am to be married and that we must separate. Let us run away. When she had told him this, they made an appointment: whether you are first or I am first, we will meet at the watering place<sup>1</sup> which is situated outside the town. Thus they agreed to do. On the eve of the queen's wedding day Queen Padmāvatī called Dharmāvatī to her and discussed the matter with her. Oh minister's daughter, we will meet at the watering place near the town. Whether I am first or you are first, let us meet there. After making this arrangement Queen Padmāvatī and the minister's daughter Dharmāvatī went there so as to meet and stayed at the watering place.

On the same day King Vikramāditya had come there as a foreigner, and taken up his abode outside the town, as he did not deem it advisable<sup>(?)</sup><sup>1</sup> to enter the town after nightfall. He encamped at the watering place to which the

queen had fled. The minister's son with whom they had made an appointment, did not appear. At midnight Padmāvati and Dharmāvati who did not know that Vikramāditya was there, mistook him for the princess's lover, the minister's son, and greeted him. Oh brother, have you come? — Vikramāditya replied. I have come, — and the three of them settled down together. Then the queen<sup>1</sup> said. Oh brother, now we three have arrived as promised; henceforth you will be my husband. Mark me with vermillion<sup>2</sup>! — When she had said this, king Vikramāditya marked her with vermillion. He marked the queen with the words 'she is fortunate' — and the minister's daughter with the words 'she is a slut' — Now king Vikramāditya was greatly astonished and said to himself. how strange, who are they? — In such thoughts he dwelt there.

At daybreak the king said. Oh women, whom do you think I am? — I am one who is much infected with leprosy. As for me, I am a yogi. I subsist on what I can <sup>8<sup>b</sup></sup> beg wherever I can get anything. Go away again! — When he had said this, the minister's daughter fled, but the queen said. Oh husband, what will the future have in store for me? You are my husband, I am your slave, how shall I act now? — and she paid him her respects and stayed with him. Now the father of Queen Padmāvati sent people to search for her, but he could not find her. But when they raked together the dry matter which was found at the watering place, and looked, they saw her in company with a crippled yogi, but however hard they pulled at her, in order to drag her with them, she did not yield. And they informed the king. Then he repeatedly<sup>3</sup> sent people to fetch her, but still the princess did not come. As she did not come, the king disowned her<sup>4</sup>.

Some time after this the king determined to go a-hunting. On hearing of it, (the yogi) said to the princess: Oh princess, your father intends going out hunting. I, too, will go: ask your father for a horse for me — The princess Padmāvali rejoined: be it so, my husband; but I am one who has been disowned by her father. I dare not go there — When she said this, her husband, the crippled yogi said: — — —<sup>1</sup>. As she dared not disobey her husband's words, she went to her father and said: Oh venerable father, give me a horse — He replied: Oh you most depraved child! — Turn her out she who has been excluded from my assembly-hall, and who has disgraced me — To this one of the ministers objected: Oh great king, would it not be practicable to give this lady a very unmanageable horse of yours? That horse will then carry her off at a canter and do her to death. If it is impossible to act thus, give her —? —<sup>2</sup> and send her away! — Then there was a very unmanageable horse with which nobody dared have anything to do, and which was locked up<sup>3</sup> behind a wall. Every time it was led out for grass to be given to it, people would run away at the mere sight of it. Such an unmanageable horse the princess led away before the eyes of the king. On seeing her leading it along as one leads a goat, her father was greatly amazed.

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Then her husband said: Oh wife, I cannot mount this horse alone, help me to mount it! While they were thus quarrelling with each other, her father the king started on horseback on his hunting expedition accompanied by a retinue of attendants, and taking with him arrows, rapiers(?), bows, and swords. When Vikramāditya saw him going a-hunting, he said: look here, your father is going a-hunting. Set to work make ready! — and, mounting the

horse, he rode into the wood with such speed that he reached it before her father<sup>1</sup>. Then he became very beautifull all over, hands and feet grew out; and he caught plenty of wild animals. When he had caught them, he cut out<sup>2</sup> their flesh. But when he had caught one or two hundred gazelles, he cut off their ears only and set them free again. Then the royal father caught many gazelles, killed one or two hundred, let his attendants pick them up, and returned home. As the young prince did not return, the young queen kept on weeping and cried out: if my husband fails to come back, I shall die — At that moment the prince, her husband, had mounted his horse and returned home. The queen said to him: Oh husband and lord, why did you not come back sooner? Sit down now! — and she had his feet washed, paid him reverence and made him enter. And he came with the ears of two hundred gazelles.

The next day he said to his wife: Oh wife, return this horse! With these words he sent her to return the horse. Then the princess Padmāvati took the horse as one takes a goat, went to her father and said: Oh venerable father, I have had the use<sup>3</sup> of this horse, take it back. — Then the king, her father, said: Oh councillors, she can lead this horse as one leads a goat. — and he said no more. The queen returned home.

The next day the king said, Oh Padmāvati, for the cure of my body which is infected with leprosy, go<sup>4</sup> to your father and demand of him only the tips of the ears of gazelles. Yesterday he was out hunting, and has caught many  
 9<sup>b</sup> gazelles. It is so — Thus did this king who was disguised as a crippled yogi speak to his wife. On hearing her husband's words Padmāvati went to her father and said: Oh venerable father, I come because my husband has bidden



me to ask you for a mere trifle, a thousand tips of the ears of gazelles, that I may obtain some medicine to cure his leprosy. Oh father, *do us the favour* — Thus she implored him. Then her father said to his minister: Oh minister, find them and give them to her. — The minister reported: Oh great king, at your command<sup>1</sup> I have examined each of the gazelles, but they proved to be gazelles with their ears cut off. — And since the ears were wanting, her father sent her back without giving her any. Then the princess said: he did not give me any. — Her husband rejoined: how can he say there are none? Where has he got these gazelles? All gazelles I caught, I set free again, keeping only their ears as a proof. Is it not so? — And he continued: fit these ears to the gazelles your father has caught and see! Is it true or not? — And he sent her to deliver the tips of the ears of the gazelles.

The queen took with her the tips of the ears of the gazelles and carried them to her father's court and said: Oh venerable father, are not these the ears of the gazelles you have caught? Accept them. — With these words she handed them over, and everybody present in the assembly hall was greatly astonished. Then the king said: Oh councillors as for him, he is no human being, he has the nature of a god. Let us all of us go to him and make sure. — When he had said this, they went there. Then the king said: Oh noble man, who are you? Are you a human being or a god or an asura? — Thus he asked. For a while the man did not speak, but finally he said: as for me, I am King Vikramāditya. — After those words he made his legs and arms and all his limbs sprout forth, and presented himself to them in a most beautiful shape.

The king and his companions, the ministers, were highly

delighted and said Oh Vikramāditya you must forgive the former offences, I did not know you Now it has been my good fortune to obtain you as my son in law — And he sent for an excellent horse brought many sorts of silken garments had him clad in them made him mount his horse arranged a great procession caused musical instruments to be played and when they had looked on for a short space of time he made them enter conducted them into the royal palace and let them enjoy their happiness Then the king her father said to his daughter Oh daughter you have had the good fortune to obtain a husband like king Vikramāditya but I have not known it — And he provided many amusements for her and made her happy

Later on he collected many articles ornaments and many garments gave them to her and sent her with his son in law to the kingdom of the latter Having reached his kingdom he went into the royal palace and when he held a meeting with his ministers one of them said Oh great king have you come? — And they paid their respects to the king Then the king inquired into everything and said to the brahman you are able indeed — But the brahman said Oh great king from the day you entrusted the kingdom to me and went away from that very day I lost my health my luck has deserted me my body has no more its splendid appearance I do not want your kingdom Take it back! Discharge me! — Thus said the brahman to the king On hearing these words the king discharged the brahman —

Oh king listen! don't ascend the throne of such a king — After these words one of the statuettes flew away

4. Story of the Third Statuette: The Flower, which restores Youth

Thereupon once more a statuette said: oh great king Bhojadeva, do not ascend this throne without having listened to my words. — And it told a story<sup>1</sup> from the old times, one it had once heard. —

King Vikramāditya understood the language of birds. One day when the king and queen were holding an assembly, a male and female sparrow came and alighted there. The female sparrow said<sup>2</sup>: Oh husband, listen. We have grown old. I have heard that when one puts on the flower bahukusumāvati<sup>3</sup>, hands and feet will become like new<sup>4</sup>. Would it not be possible to become as young as twelve<sup>5</sup> years on such an occasion? — As she said this, Vikramāditya smiled<sup>6</sup>. As he smiled, the queen asked: Oh husband and lord, I have become very curious, you certainly must tell me the reason without telling a lie. — Thus she asked, but the king said nothing. Again the queen said, Oh great king, if you love me you will tell me the explanation, if you do not love me what shall I say?<sup>7</sup> Thus the queen entreated the king and at a loss what to do he sat for awhile in silence, but then he said: Oh my beloved wife, listen! The female sparrow spoke as follows: Oh husband, you and I have grown old. Now we have become old enough; let us go to the ocean, put on the flower bahukusumāvati and become as young as sixteen years; and then live in happiness. — On hearing these pestering words, I laughed. — Thus he spoke.

On hearing these words from her husband the king the queen<sup>8</sup> said: Oh great king, if it be so, you shall let me put on such a flower. — Thus she spoke; but the king re-

joined Oh wife I merely repeated something that had been said Where shall I obtain it? Where is it to be seen, who knows anything about it? Nobody has the courage and energy To whom is it accessible? It is to be found<sup>1</sup> at the extreme end of the world in the land of the ogres — Thus the king spoke But the queen persisted Oh great king it is a strength and courage like that of a mere bird a sparrow Your name being Vīkramāditya what courage have you? It is not even that of a sparrow! — Thus she reproached him and continued you must make every effort to enable me to put on this flower — As she thus insisted upon it threatening to die the king was at a loss what to do and was in such a state of misery that for three days he did not appear in public As he did not appear in public all his attendants were in suspense and from grief did not know how to act

Seeing that things could not go on in this way the very wise and sensible Vīkramakeśarin asked the minister Oh minister what are the troubles of my father? Ask him! —

- 11\* At these words the minister tried to encourage the king and said Oh great king what a paradox! Having become so awe inspiring a king as you do you think it strong minded to become such a fool? What does it mean what has happened? You must tell me — Thus he asked trying to encourage him in every way The king replied Oh minister you do not understand my troubles What shall I say? My wife demands that I shall enable her to put on the flower *batukusumavati* And she obstinately repeats it Therefore I am in trouble seeing that I do not know how to act — Having learnt these circumstances the minister said to Vīkramakeśarin something is going on here that is very inopportune Your stepmother<sup>2</sup> insists upon having the

flower bahukusumāvatī put on, and therefore the king is in trouble. He has told me so — Vikramakeśarin said: Oh minister, where may this flower be? I will go and obtain it. Take me to my father. — Thus he spoke.

Then Vikramakeśarin went to his father saying: Oh father, I will go and get it, give me leave! — Upon this his father remonstrated: Oh Vikramakeśarin, you are a boy; how should you be able to obtain it for us? It is not on this soil; it is on the coast of the ocean. In what way are you going to get it? — But Vikramakeśarin rejoined: nevertheless I will go; father, give me leave — The king said: Oh my son, Vikramakeśarin, take with you your elder<sup>1</sup> brother, the son of your stepmother. — With these words the king gave him leave and dismissed him, bidding him look about him on the way. Then he left him and afterwards the two brothers took with them arrows, bows, various kinds of swords, and provisions, and set out in search of the flower bahukusumāvatī.

When they reached a large impenetrable wood and came to a cross-roads, Vikramakeśarin said: Oh brother, we had better not travel together, let us go each his own way.<sup>2</sup> He who comes back here first after finding the flower bahukusumāvatī, shall wait at this cross-roads. Thus agreed they continued their journey. Then — in a large impenetrable wood, in a very dismal place, nobody is met with, not even the song of birds is to be heard. Coming into such a wood Vikramakeśarin<sup>3</sup> thought, while he was trembling with fear: what shall I do now? I don't know the different kinds<sup>11</sup> of flowers. — And he traversed many mountains, gathered all kinds of flowers, bundled them up and settled down at the cross-roads.

When the elder brother had entered the impenetrable

forest, and had come to the dreadful place and was trembling with fear, an ogress appeared and said to him: Oh noble man, you are my beloved son; listen to my words for a moment! Take down for me a corpse which hangs in such-and-such a tree<sup>1</sup> — To this the prince replied: Oh woman, who are you? Are you a god or a human being or an ogre? I don't know who you are — To these questions of the prince the woman replied: Oh man, as for me, I am an ogress, Bhiṣana<sup>2</sup> by name — The king said, Oh woman, why are you staying here? You have the power to fly; off with you! — Thus he spoke; and when the ogress full of fear was on the point of flying off, he drew his sword, aimed a blow at her leg, and she vanished leaving behind her shoes of swiftness<sup>3</sup>. The king possessed himself of the shoes of swiftness and went on. Then he reflected through the power of the shoes of swiftness she could fly. Now with these shoes I will start and cross the ocean flying — In great glee he left this place and went from one impenetrable wood into another.

Now he came near a certain town, called Bhojapuri. When he entered it and looked round, (somebody)<sup>4</sup> was weeping on account of a public disaster. The king asked why are you weeping? What ails you? — The woman replied, who are you? — To this question the king replied: I am a stranger — Thus he spoke. The woman further said: Oh stranger, listen. I will relate the circumstances of our misfortune. There is an ogre<sup>5</sup> living in this wood. Every day the town has to cook the rice of one granary and send to this ogre for food, together with five buffaloes and one human being<sup>6</sup>, all of which has to be given to him by turns. The person who has to go there when his turn comes<sup>7</sup>, does not come

12\* back; the ogre eats him. In this manner some person must be given in due order every day. Today it is our turn to go there;

therefore I am in tears — When she had said this, the noble man said: Oh women, is it not possible for somebody else to take your turn and go? What about it? — The woman replied: who will go to his death? — The king said: if it can be done, I will go!

Now when night had come, an official of the town arrived. He came to fetch the person whose turn it was to go. The prince seized all his swords and went as a substitute. On reaching the ogre's place, he sent back all others and remained there alone. Then in the night the ogre appeared. He called out angrily: Oh most wicked human being, where are you today? I am very hungry; today I will eat you — To this the king replied: Oh most wicked ogre, you have killed many animals and human beings, and eaten them all. You most wicked ogre, unless you fight with me, you shall not eat these things — At these words the ogre flew into a passion and when in a great rage he started up and made ready to fight, the king drew his sword and exclaimed: oh most wicked ogre, I will kill you. Call upon whom you want to call upon! When he said so the ogre became furious, rushed upon him and a great struggle arose. Then the king in his wrath smote him with his sword and killed him.

After that he returned and went to his landlady! I have slain the ogre, he told her. The woman was greatly surprised and kept on saying: Oh lord, may fortune favour you(?)! Then this woman, his landlady, went to the king of this town and reported humbly: Oh king, I am come to relate a very wonderful story. Good fortune will reign in your country; it is no longer necessary to go by turns to the ogre. A noble man has killed him; one who is staying in my house — When she had told him this, the

king of the town said is it true? Bring him home! — and he sent for the prince. When he was brought and he beheld him he rejoiced and gave him high rewards. The king of  
 2<sup>b</sup> this town gave him his own daughter. Then after the lapse of four eight days the king the young Vikramakeśarin said to his wife Oh young queen I had set out to obtain the flower bahukusumavati as my father was in trouble. Now I must depart give me leave! — and he added shall I be able to force my way through difficult tracts and fetch this flower? — To this question the young queen replied Oh husband and lord you have the courage and energy go! Only you must come here on your way back — With these words she let him go. And the king departed.

There is a certain city called Mahanagara. This city the king entered and placed himself below the king's palace. At that moment the king's daughter of this town came to the window to look down. At sight of the prince she thought struck her what a handsome excellent man could I obtain such a husband I should be very happy — Thus she spoke and while she was looking the eyes of the prince met the eyes of the queen. Then the young queen said to her friend bring this man to me whoever he may be — With these words she sent her along. She went and addressed the king Oh noble man our queen sends for you come! — With these words she took him with her and brought him into the queen's presence. And she said to him Oh noble man at sight of you I fell in love with you I have made up my mind to make you my husband. Out of mutual love (let us become husband and wife — When she had said this)<sup>1</sup> they became husband and wife and had their constant dwelling place in a room without anybody being aware of it.



One day when the queen's face was not bright the prince asked her Oh princess today your face is not bright What ails you? — To this the queen replied Oh great king my dear my father has to pay tribute to another king Today he will come to receive it, therefore I am unhappy — On hearing these words the prince said Oh princess fetch your father I want an interview with him — The princess went to her father and said Oh venerable father an excellent person has come to me he wants an interview with you he asserts — Grant him this interview — When she had said this the king had an interview with this noble man The king asked Oh noble man who are you? Whence 13<sup>a</sup> do you come? What is your name? Why do you want an interview with me? — To these questions the prince replied Oh great king I am Vikramakṣarin the eldest son of king Vikramāditya — and after mutually giving and receiving solemn assurances they entered upon a confidential conversation<sup>1</sup>

And the king began Oh Vikramakṣarin why! what shall I say? At present I am in a very awkward position How shall I act? To this question Vikramakṣarin replied Oh great king tell me to what the awkwardness of your position is due I will help you as best I can The king said every year I have to pay tribute to the king of another country and now the stipulated day has come If I fail to pay him the tribute he will come to make war Now shall you and I how come to an understanding? — To this Vikramakṣarin replied Oh great king why pay tribute? It is not necessary to pay Can you not make war? Being born a king do you suffer yourself to be oppressed by another king? If it can be done defeat him and drive him out if it can not be done — if we are to lose let us lose — After

speaking thus he assembled large armies called together warriors on horseback on elephants and on foot and all the chieftains and he made ready every kind of weapon for cutting and throwing When this was done the king of the  
 3<sup>b</sup> other country sent messengers Oh great king such is the order of our king he has sent us to receive the tribute as usual Give it! Unless you give it he will wage war — While they were thus threatening him Vikramakeśarin entered quickly and exclaimed what words are you speaking? These words don't make sense be gone! If your king is of genuine stock let him come to make war Provided we have the courage of a kṣatriya we shall win the war In that case why be afraid why pay? — Thus Vikramakeśarin addressed them and sent them away After receiving this answer the men who had come as messengers returned home On their return they related all that had happened

Then a violent wrath arose in the hearth of this king he said yes so be it! — and after making a proclamation by the beating of drums<sup>1</sup> throughout the country he called together the chieftains the ministers the whole population of the town and the whole army made ready all requisite weapons for throwing and cutting had elephants and horses mounted<sup>2</sup> and followed by his army of foot soldiers he thereafter marched out with overwhelming forces and took the field with the intention of delivering a great battle — As long as he had not yet reached the neighbourhood of the town Vikramakeśarin kept quiet but as soon as he came near the town he mounted his horse sallied forth followed by his army and delivered a great battle He killed many men defeated that king and drove him out Then they made an treaty you shall pay us as much

tribute, as you have hitherto received. — This they agreed upon. Then a procession was arranged in honour of Vikramakeśarin, and he was thus conducted into the royal palace. Then the king's daughter was given him for a wife, and he lived henceforth in happiness.

Now when four, eight days had passed, the prince said: Oh princess, if I always dwell near you, my object will not be achieved. I have removed the troubles and difficulties of your father, but I am not able to remove the troubles of my own father. I had come here to go for the flower *bahukusumāvalī*; now I will depart — To this the queen replied: where will you obtain the flower *bahukusumāvalī*? it is accessible to nobody. How will you manage to cross the deep ocean? But you are indeed a man of great courage and energy. Go! Only you must come to me on your way back. With these words she gave him leave and let him go.

Then he came to a town, called Jambūdvīpa. He entered it and took up his abode below the king's palace. While he was dwelling in a very beautiful pavilion there arose a great wailing in the whole kingdom. A grave disaster had befallen it. Then Vikramakeśarin wondered and said: Oh chieftains of the town, what ails this country, why do people weep? To this a certain woman replied: the daughter of the king of this country has died, and now her body cannot be burnt. It has to be left in a wood south of the town. There an ogre has appeared and he will come to eat her. For the town this is a great calamity, for this reason the inhabitants are terrified at the danger of being pursued and eaten by the ogre, when they go to bathe. — This the woman told Vikramakeśarin. Having learnt these facts, Vikramakeśarin moved along by means of the shins of

swiftness he had taken before from the ogress seized his sword and settled down underneath a tree keeping continual watch

Now they carried the dead body of the princess to this place They halted in the cemetery to the south of the town performed the necessary rites and left her there Then the ogre appeared as usual He came flying and shouting with a loud voice and stopped before the dead body Then he snatched up the sheet and looked stripped her of all her clothes and called her to life by fanning her with a Ganga yak tail and scrutinized her And then he killed her again by fanning her with a Yamuna yak tail When after that the ogre was about to devour her Vikramakesarin in a great rage aimed a blow at him with his sword And the ogre was frightened left both yak tails behind him and escaped Then king Vikramakesarin stripped the princess of all her clothes and when he fanned her with the Ganga yak tail she came to life in just the same way and then he again killed her by fanning her with the Yamuna yak tail Then he covered her up with the sheet and sat down a little way off in silence

At dawn the king sent someone to investigate and when the officials on looking round everywhere came to look at the place where the queen had been put they caught sight of the noble man and said to him Oh noble man for what purpose do you dwell in so dangerous a place? To this question the noble man replied Oh officials I have killed the ogre so that there will be no danger for you either in this or in other existences Now go (and enquire) whether this beautiful one will be given to me if I can restore her  
14<sup>b</sup> to life — With these words he went away

The messengers he had sent went to the king and said

Oh great king we have just now heard of a most astonishing occurrence. A noble man who dwells in the southern cemetery informed us that he had killed our enemy the ogre. Now he is sending us that we should go and enquire whether the dead princess would be given to him if he could restore her to life. We must bring back an answer. What answer shall we give? — Thus they asked. The king was highly delighted and said certainly she will be given to him. Let him take her, — and full of joy they went to carry this answer to the prince. Meanwhile the noble man had restored the princess to life and had had a pleasant talk with her. The moment he had killed her again by fanning her with the Yāmunī yak tūl the officials appeared brought him the answer and said 'Oh noble man the king's answer is take her' — When they had said this the noble man fanned her with the Gangā yak tūl and restored her to life. Then many people came formed a procession and conducted them into the town and then the queen's marriage was celebrated with gaiety and they lived in happiness.

Four eight days later Yākrānakēvarin said to his wife I have given you back to life you who were dead. But I had come here on my father's behalf. Now I must go on a commission regarding the flower bhākusumavati. To this the princess replied 'Oh husband! how can I give up such a husband who has saved my life. You cannot in honour desert me. If you have to go away from me take back my life as it was before. — Thus she entreated him tearfully. Then the king said 'Oh princess as matters stand thus I will come here on my way back and take you with me to my country. — Having talked her over in this way he left her and went on his commission regarding the flower bhākusumavati.

When he reached a large impenetrable wood the ocean came in sight. This ocean had no limit either on the one or on the other side. Then he took the shoes of swiftness set them in motion and flying along his look fixed on the other side of the ocean he landed on the opposite shore. There he came to a garden the abode of the flower bahukusumavati. Then Bahukusumavati<sup>1</sup> came out of the garden 15\* and said: Oh noble man, who are you? Why do you come here? Oh human being, it is a marvel how you have reached this place. Who has shown you the way hither? Who are you? Whence do you come? — The king replied: Oh fair one, hear me. I am the son of king Vikramaditya of Jambuvipa. I have come to get the flower bahukusuma because my stepmother insisted upon it. — Bahukusumavati said: Oh prince, I am the flower bahukusuma — and she gave him two flowers to take with him and added: Oh human being, be gone, be gone! This is the abode of the ogres. In this garden Indra has placed an ogre as a guardian<sup>2</sup>. I am an apsaras. — To this the prince replied: Oh kusumavati, I have no wife, let us marry. — Bahukusumavati laughed with joy and said: if it is to be so, put your trust in me — and after putting their trust in each other they continually enjoyed their love in happiness.

One day the ogre asked: Oh kusumavati, to night it smells of a human being<sup>3</sup>. Who has come here? — To this kusumavati replied: oh grand father, who would come across so deep an ocean? No one is here. Then she said to the king: Oh king, the ogre maintains that it smells of a human being and is going to investigate, let us escape. — Having agreed they escaped and the moment they came to the impenetrable wood after crossing to this side of the ocean the king remembered his former queen and went

to her house together with Kusumāvatī. The young queen bowed down before the lotus like feet of the king and made him enter. She placed before him much water and sweetmeat doing the honours of the house and then they sat talking about the past.

Four eight days later the king said it is a long time since I set out on my father's behalf I wonder how my father fares — With these words he asked leave of the princess — She said Oh husband saviour of my life, you who restored me to life when I was dead if you are going why not take me with you? — When she had said this the three of them left together. Taking with them many objects they left together.

When these three came to a large city and recalling the former affair had entered it they remembered the former wife and went to her house to inquire for her. Then the wife asked Oh husband are you there? Come in! — And she had his feet washed bowed down before his lotus like feet took him upstairs gave him many pleasures and they lived in joy.

Four eight days later the king said Oh wife I cannot stay on in this way I had come here at my father's request I wonder how my father fares. When with these words he was going to take leave of her and part with her the queen said Oh husband and lord I have pinned my faith to you you must take me with you — When she had said this the four of them went away together. Then when on their way they came to the town Bhogpuri the prince remembered his former wife entered the town went to her house and said Oh wife how do you fare? Thus he greeted her and while they were living in joy and happiness king Vikramāditya said my dear I cannot live on in this way

This is not the flower bahukusuma Do you see this? And he showed him unmistakably what was called the flower bahukusuma Then the younger brother reflected: how strange With what countenance shall I look into the face of my father? — and he was embarrassed And he hatched sinister plots and resolved: tonight, when all are asleep<sup>1</sup>, I will kill my brother, possess myself of his flower and return home Then I shall gain praise and reward from my father — In such thoughts he kept awake, and when night had come, his elder brother fell asleep As soon as the four wives, too, had fallen asleep, he stabbed his elder brother with a dagger and killed him And in the dead of night he seized the flower bahukusuma and escaped

In the morning one of the princesses called out: Oh queens, get up, get up! — When she had aroused them in this way and they looked round, they saw their husband dead and burst into tears and lamentations Then kusumāvalī said: be quiet! don't cry! Haven't we got a remedy? We can restore him to life by fanning him with the Gaṅgā yak-tail, — and she fanned him with the Gaṅgā yak tail and restored him to life After making the necessary arrangements they left this place and travelling from resting place to resting place they came to their country, and the king, the subjects, the chieftains, in a word everybody gathered and sallied forth to welcome them<sup>2</sup> Then a large procession was formed and thus the prince entered his residence and paid reverence to the feet at his father Then his father said: May you prosper! Oh Vikramakēśarin, you that had pledged yourself to go to obtain the flower bahukusuma, you have gone to get wives for yourself May fortune favour you — Thus he spoke, and Vikramakēśarin was in a state of deep misery



replied: Oh father, if it be possible, (do) what is right; if not, banish me from your kingdom — Then the father said: Oh my eldest son Vikramakeśarin, if it is possible, my kingdom is yours; if not, shame on you!

Now Vikramakeśarin took Bahukusumāvati to a solitary place, covered her with a white sheet and dealt her a blow with a golden rod<sup>1</sup>; and then he summoned his father, stepmother, and younger brother, and said: Oh father<sup>2</sup>, — lifted the white sheet and exhibited her. He exhibited her after having made her blossom in such a way as to become white with flowers of divine fragrance. Gathering at pleasure they put them on, full of joy. Then his father, the king said: Oh son, may fortune favour you! In truth, a son such as you are does not exist. Henceforth the kingdom, the treasures, every piece of property that may exist, belongs to you — With these words he proclaimed Vikramakeśarin king, and they lived in perfect happiness. The younger brother Padmakeśarin fared badly —

— Oh king Bhojadeva listen if you possess such courage and energy, you may ascend this throne — After these words one of the statuettes flew away.

### 5 Story of the Fourth Statuette A Solomonic Judgment

Again a statuette said: Oh King Bhojadeva, listen<sup>3</sup>!

Vikramāditya's son, the prince Padmakeśarin, said to his father: Oh venerable father, you shall decide this case<sup>4</sup>. If you decide in an unambiguous way, you are just, but if you decide it in no unambiguous way, you will be tainted with a great sin — Thus he advised<sup>5</sup> his father. As the prince in spite of this advice did not hear of the case, he thought: why should I remain here? — and he went abroad.

When the prince had lived in foreign countries for a long time one day he came to think of whether his father decided his cases in such a way or not And he returned to his country and went to watch how his father managed He stayed in the shop of a merchant and thus one day passed When it was getting dark the merchant shut up his shop<sup>1</sup> and said your lordship come with me to my house and he took him along showed him into his house and gave him food Then they retired to rest

The merchant had two wives one of them had her room upstairs the other downstairs Since on that day it was the turn of her that dwelt upstairs the merchant slept upstairs On that occasion the husband of another woman visited the wife who slept downstairs being her lover The woman opened the door and admitted him Then the lover who came in great haste kicked a child who was sleeping<sup>2</sup> there and it died Meanwhile enjoyment of love took place When they had finished and looked round they saw that the child was dead and the lover said Oh you wicked woman ought you not to have said something Now I am tainted with the sin of murdering a child What shall I do now? — Seeing he was thus in dismay the woman said Oh lord you need not in any way be dismayed sit down comfortably and they were happy together

In the morning the lover returned home after instructing the woman to take the necessary precautions Then she cleaned the face of the dead boy dressed his hair beautifully with a comb swathed<sup>3</sup> him made him dainty with oil —<sup>4</sup> and then she went to draw water On her return she called out to the boy Oh son mother has come don't cry! — Cluding him thus she put the jug to the ground and

entered, and then she cried out alas! my son! Who has killed my child? Who has come here to kill my boy? I had just now swathed him — So saying she burst into tears and uttered insulting words. Oh you wicked co wife! You have killed my son! Would it be a loss<sup>1</sup> if you would now run away (?) — Thus did she speak. The elder co wife returned. Oh you wicked woman why should I kill him! Is not your son my son is not my son your son? — So saying she burst into tears. Then the merchant said is not her son your son is not your son her son? Oh you wicked woman how shall I act now? — and he continued is it not so that I have committed to your care my household affairs and all my property? If things are going to take this turn all my property will be squandered — Thus he spoke and was sorely grieved.

Then the younger co wife said we cannot continue in this way — and she went to the king's assembly hall. She went there with the intention of obtaining a decision. And going before the judge<sup>2</sup> she said. Oh president of the court. Oh councillors! Hear my cause. I pray you — So she began with deference (and continued). Oh councillors! Last night it was the turn of the first wife to have our husband with her. Early this morning I had the face of my son rubbed, dressed his hair and swathed him, and then I went to draw water. On my return my son was dead. It is she that has killed him nobody else. The first wife has killed him that is obvious. You must question her. After hearing this statement they showed her into a separate room, and then they summoned her elder co wife and questioned her. Oh woman is it true that you have killed this boy what about it? — The woman replied. Oh officials and councillors, god

and my righteousness know whether I have killed this boy  
 8\* Is not her son my son is not my son her son? — After  
 saying this she sat down apart

Then the court summoned the younger co wife and said  
 Oh woman we have come to a decision We have heard  
 your statement if you dare walk round the court three  
 times without your clothes on — if you dare do this your  
 cause is just if you dare not your cause is not just — The  
 woman replied be that as it may I dare — She stood there  
 saying this They showed her into a separate room called  
 the elder one and said Oh woman your cause has been  
 decided upon If you dare take off your clothes and walk  
 three times round the court you have won if you dare not  
 you have lost Your younger co wife has just now told us  
 that she dared — The elder wife replied Oh counsellors can  
 a decision be arrived at only in this way can't it be done  
 otherwise? Might it not be practicable to walk upon plough  
 shares(?) to mix oil or ghee(?) or to dive into water? Only  
 when you bid me to do such a thing I dare not Act  
 at your discretion — Thus she spoke The court then fetched  
 the younger co wife and said Oh woman if you dare it  
 must be done now! — At these words she took off her outer  
 garment bodice and girdle but when she was in the act  
 of pulling at the edge of her lower garment the counsellors  
 said Oh you wicked shameless woman have you no  
 sense of shame? You need not take off your lower garment  
 we have seen that you are in earnest Your cause is no just  
 cause yours it not a righteous mind — When they had  
 spoken thus they summoned the merchant and said Oh  
 merchant you shall divorce this shameless woman this  
 mendacious wife — Thus informed he divorced her

At this time an ascetic who had been staying in the mer

chant's house went to the assembly hall and standing before his father said Oh venerable father you have decided justly May fortune favour you father The truth is that the lover of the merchant's younger wife killed the boy by kicking him A most wicked woman as she is she is such a one as having herself committed or crime lays it to the charge of her elder co wife! — Oh father do you recognize me or not? I am your son Padmakeśariu I had come to watch your manner of proceeding — As he said so the father looked into his son's face and king Vikramāditya was delighted Thereon the merchant took his elder wife with him and went home The king conducted his son Padmakeśariu to his house and they lived in happiness —

— You must not ascend the throne of such a king — with these words one of the statuettes flew away

### 6 Story of the Fifth Statuette The Gardener who became a king

Again a statue said Oh king Bhogradeva listen to a story of mine

There was a certain city the name of this city was Semantikapuri<sup>1</sup> In this town there was a gardener<sup>2</sup> who was addicted to drinking This gardener said to the king Oh great king flowers have been stolen from our garden what shall I do? — The king replied Oh gardener inquire into it If you catch (the thief) act at your discretion Having put him up to this he dismissed him The gardener went *गन्तव्यं न न रजः* Seeing it the king laughed

When night had come the king said to the minister Oh minister Buddhiwara let us both go today and see how the gardener gets on — and both king and minister went there While they were watching cautiously the gardener

fancied that the thief had come seized an arrow and discharged it. It hit the king in the heart and he died. When the gardener came running up and saw at a glance the king lying dead he ran away. The minister called him and put him right. Oh gardener, speak of it to nobody. How shall we proceed now? He had to fall into your hands, you are not to blame for it, it was his own fault that he came here. From this day I will make you king. — Thus he instructed him and leaving the dead king lying there he took the gardener to his house. Went to the queen and said. Oh queen if you wish to remain queen hear what I say. Our king died yesterday, — and the minister related to the queen all that had been said to the gardener. Oh great queen when he told that he had grown a flower for the king and that this flower had been stolen the king said if you catch the thief kill him! — Putting him up to this the king sent him away. Then the king took me with him and went there to watch. The gardener thought that the thief had come shot him with an arrow and killed him. — Now this gardener must be made king. — Thus he informed the queen. She replied. Oh minister you may do what is best. — The minister said as for my motive I act thus to save the country. — After this discourse he concealed the gardener in a room. He did it taking care that nobody was present.

When in this way one two three four eight months had passed the people assembled and said. Oh minister how comes it that we can never meet our king? Why is it so what has happened? There is nowhere we can speak of our successes and our misfortunes. — Thus people grumbled. Then the minister said to them. Oh people hear me! Our king is not well he does not go out. But now he

will appear, so soon as he has chosen an auspicious day — Thus he reassured them and sent them away. Now one day when the king had chosen an auspicious day he called together his subjects and appeared in public. The minister had instructed him in every way, having told him the names of the chieftains of the villages saying he has this name he has that name — Then people said this king resembles the gardener — Thus they argued<sup>1</sup>, some saying it is the gardener others saying it is not the gardener it is the king — Then all the while people were arguing in this way the gardener reigned for a long time.

One day the gardener said Oh minister why don't you pay me respect? If you pay me respect you may stay in my country if not you cannot stay — With those words he banished him. The minister went away in sore distress. When roaming about<sup>(2)</sup> he came to the coast of the ocean he saw in the great ocean very beautiful and fragrant cam-paka flowers. He got hold of them took one flower and carried it to the king that he might again become minister. The king accepted it and put it on thinking it a very wonder-  
ful flower. Hardly had he put it on when he became young<sup>3</sup>. Then the queen said Oh king you have become so young I am so old. Send out someone to procure for me such a flower as you have put on that I may become like you — Thus she spoke to the king. Then he sent for the minister and said to him Oh minister you shall procure a flower like the one you brought me — At these words he set out in a very miserable state to obtain a flower.

While the minister was travelling along to obtain the flower he said<sup>4</sup> how strange how amazing! The king I myself have created has made me his servant. What abysmal misery! — While he was going along in such

thoughts a mountain came in sight Near this mountain was a lake in this lake was (a temple of) Mahādeva In front of it was a trident made of iron To this trident the gardener clung of his own free will tossing about(?) When the minister saw him clinging there in such a way that his belly rubbed<sup>1</sup> against the trident he was greatly surprised and he looked at him for a while considering how the gardener had come to be there At that moment someone called out from the sky Oh minister hear my words! — He asked Ho! Who are you? — Then Mahādeva said I am Mahadeva Why have you come here? Hear my words This gardener has become a king in the world and as a reward for the austerities he has undergone for my sake he has enjoyed the wife of a king He is not a king by your making Return home and pay respect to this gardener then he will honour you — Having heard him saying this the minister thought it quite right and returned He came with a campaka flower

Having reached home he went to the king and on meeting him he said Oh king you are not a king by my making 20\* — and he told all that had happened near the lake circumambulated the king bowed down before him made a humble request and presented the flower — The king said oh minister as you have before taken care of your country do so henceforth —

— Oh king Bhojadeva listen Don't ascend the throne of a king<sup>2</sup> who stands as the vanquisher in war of *such a* king<sup>3</sup> — After these words one of the statuettes flew away



## 7 Story of the Sixth Statuette: The Ankle-ornaments of the Ogress

Again a statuette said: Oh king Bhojadeva, don't ascend this throne without listening to a story of mine —

In a certain city King Vikramāditya had two wives; one a legitimate wife, one a concubine. One day the concubine said to the king, egging him on: Oh king, hear me! Your queen is going to poison you — Egged on by her in this way, he grew angry and banished the queen. She said, Hari, Hari, there is no offence I might have committed. When shall I go, where shall I stay? — As she was thus at a loss where to turn, she went to the minister and wept. The minister said: Oh queen, don't return to your house, stay with me, — and he admitted her into his house. Then she said: Oh mother, Oh wife! Tell nobody that she is the queen — Thus he warned them, and bade them give her something good to eat and to drink<sup>1</sup>

Later when four, eight months had passed dancers from Madhyadeśa came there to perform dances. At sight of a dancing-girl, who performed dances the king fell ill tormented by desire<sup>2</sup>. Then he said to the minister: Oh minister, how am I to manage a certain affair? At sight of a dancing girl I fell passionately in love with her. You must see to it that I can have a meeting with this woman — To this the minister replied: Oh great king, don't be in suspense as to this affair. Am not I your servant? I will take care that you can meet — Thus he reassured him. Then the minister went home, called his wife Kamalāvati and said: oh Kamalāvati, adorn this queen well and dress her in fine garments. The king will come<sup>3</sup> — Having thus instructed her, he himself went to the king. And he said to him: Oh 20

great king come to night to my house, — and the king was delighted

Then the minister went back to his house and said Oh queen the king will come to night! When he enters say nothing behave as he tells you to and let him enjoy love pleasure as much as he wants to And then let him go Remember the words he will utter, you shall answer him later on — Thus he instructed her went to the king and said oh great king don't speak about lighting a lamp she might become ashamed I have given her the necessary instructions When you have come into her room enjoy love pleasure as much as you want and go away again — Having in this way taught them their parts he took the king with him and brought them together When these two had enjoyed love pleasure in manifold ways the king went away again And the minister noted down the year the lunar mansion and the day

Ten months later the king she carried under her belt was born He was very beautiful at birth and endowed with the marks of perfection On beholding the face of the prince the minister was delighted Then he assembled the astrologers to perform the ceremony of naming the child and said to them Oh astrologers perform the ceremony of naming this grandson of mine give him the name which is found in the *Sastras* — Thus the minister said When the astrologers had looked it up they gazed at each other being afraid of the king if the boy were to be given the name of *Vikramakeśarin* since he was not the king's son On seeing them gaze at each other the minister said Oh astrologers why are you afraid? Should the king punish anyone he will punish me At these words the astrologers gave the child the name of *Vikramakeśarin* There

after the minister had the ceremony of food giving performed and some time afterwards he sent the boy to acquire the art of reading. When he had learnt the art of love(?) he mastered the science of the śāstras and was made a great scholar(?)<sup>1</sup>

Now the boy reached maturity. Then the king said to the minister: Oh minister, you never bring your grandson to me. Why don't you bring him? Bring him, I bid you — 21 The minister replied: oh great king, am I not your servant? I will bring him on an auspicious day — Thus he spoke and on an auspicious day he took Vikramakeśarin with him and brought him to the king. On beholding Vikramakeśarin the king was greatly amazed and asked: Oh minister, what is his name? — The minister replied: Oh king, his name is Vikramakeśarin — On being told this the king thought: 'tis strange! He has named him after me — And his surprise was great. Then he said: Oh Vikramakeśarin, you shall come to me every day — and he gave him presents and dismissed him. From this very day he came daily.

One day the king said to Vikramakeśarin: Oh Vikramakeśarin, you must not leave till I come — Thus he bade him. Then three watches of the day passed, but still the king did not come out. Then the minister grew anxious and went there to look. Oh Vikramakeśarin, why don't you come home? — He replied: Oh grandfather, I cannot come, since<sup>2</sup> I have no order from the king — and let him go again. Then when night came he was still<sup>3</sup> there. Then in the first watch of the night there came from the east the sound of the weeping of an ogress. On hearing this weeping the king called out<sup>4</sup>: Oh doorkeeper, who is there? Who weeps there? Look into it! — As he said so, Vikramakeśarin replied: Oh king, I will go and look — and he went off. And

when he had gone as far as one mile he returned and stood at the same spot. Again hearing the sound of weeping in the west the king called out: Who is there? — Vikramakesarin said: oh king I shall go to look into it — and he went along. Coming back he stood at the same spot. Again somebody wept in the north. On hearing this sound the king called out and Vikramakesarin replied: I am here — and he went to look. Coming back he stood at the same spot. Again hearing the sound of weeping in the south the 21<sup>b</sup> king called out: Who is there? — To this question Vikramakesarin replied: I am here — At these words the king became indignant and said: What is Vikramakesarin? Four watches of the night have passed and he cannot bring back any answer! — When he said this Vikramakesarin became disconsolate and he set out at a rate so as to cover a journey of six or seven days in one day.

Then a wood came in sight inside it stood a very tall tree. In this tree hung a dead body! Underneath the tree an ogress sat weeping. On seeing her Vikramakesarin said: oh you who are you? Why do you sit here in tears? — The ogress replied: the corpse hanging there is my husband. Take him down for me I will have him committed to the fire. At her bidding Vikramakesarin took him down for her. Then while his hands and feet were numb with fatigue the female ogress tore up the flesh of the dead body and then Vikramakesarin realized that she was an ogress smote her with his sword and hit her in the right leg and it was broken. The ogress escaped without her right leg.

Vikramakesarin took an ornament which was on this leg and started on his way back. The following day he went to take his seat in the king's assembly hall. And the

king asked: Oh Vikramakeśarin, who was it that wept yesterday? — No sooner had he said this, than Vikramakeśarin produced the ankle-ornament, he had stuck into his girdle, and laid it down before the king. On seeing this ornament, the king was greatly astonished; and said: Oh Vikramakeśarin, where have you got this ornament? — Then Vikramakeśarin told him all that had happened. — *It is an ankle-ornament. I tore from an ogress yesterday, he* said and went back to his house. Then the king gave the ankle-ornament to his concubine. And she said: Oh great king, what sort of object is this ankle-ornament? In the place where this ornament was, the other one will be, too. It must be matched with the other one. — At these words the king sent for Vikramakeśarin.

Now both Vikramakeśarin and the minister appeared and said: Oh great king, what do you command? — To this **22** the king replied: Oh Vikramakeśarin, you must procure the fellow to this ankle-ornament. — Then the minister broke in: Oh king, hear my words. I pray you I have not yet told you that this Vikramakeśarin is your son. This has come to pass in the following way: on the day the dancers performed dances, you were seized with desire on beholding a dancing-girl. Then you were pleased to give me the order to procure this dancing-girl — When you bade me do this I fetched the queen and brought you together with her. It is written on this leaf; read it, I beg you — And he related to him all that had happened and concluded: accept him as your son, I pray you; — and he handed over to him the prince Vikramakeśarin. Then the king said: Oh minister, you are a blessed minister; you have procured offspring for me that had no offspring. Henceforth accept the kingdom, the treasures, my property, all that exists. By my

good fortune there is offspring — When they had spoken thus Vikramakeśarin said Oh father I will set out in search of this ornament<sup>1</sup>, only you must give me a solemn promise — and having bowed down before his father's feet he departed After his son's departure the king wept

Now when the prince had travelled far and wide and had to traverse a large wide forest he came to a great country The king of this country had an only daughter This only daughter Kṛṣṇāvatī always worshipped at the venerable sanctuary of Mahādeva and this princess pronounced a solemn wish let me obtain Vikramakeśarin as my husband — and therefore she worshipped every day Once he was shown to her in a dream in the night Then she princess said to her mother Oh mother I have worshipped at the sanctuary of Mahādeva and now he has granted me a favour Whoever comes<sup>2</sup> to this town today whether he come from this or from a foreign country Oh mother to him you shall marry me — Thus she said to her mother She related to her father all that her daughter had said The father sent someone to look out for this man

Then while they were searching the king's agent descried him sitting under the awning of a shop and said to him  
 22<sup>b</sup> Oh noble man who are you? that you must tell me truthfully — Thus he questioned him in various ways Then the prince replied as for me I am Vikramakeśarin — The man who had gone on this commission took him to the king and said Oh king I bring this man whose name is Vikramakeśarin receive him! — With these words he presented them to each other Then the king said Oh Vikramakeśarin marry my daughter — Vikramakeśarin objected Oh king I have not come here to marry I have come on my father's behalf How could I marry! — The

king said Oh Vikramakeśarin do but accept her as your wife — With these words he gave her to him as his wife by force After that when they were sleeping in the same room he neither spoke nor acted as one does to a wife Four eight days later the prince asked leave Oh father the object of my journey is not achieved I must leave now let me go! — Having asked leave in this way he set out on his father's errand

Now when he came to a difficult road there was a very tall tree Underneath this tree he spent the night In this tree was the nest<sup>1</sup> of a bird This bird had four young ones These four young birds would go each in its direction<sup>2</sup> to the four quarters of the sky One would go east one west one south one north The four of them would go every day, and every day they would come back Their father would ask news of them The one who had gone east said in the east king Vikramaditya weeps continually He weeps and laments alas! Vikramakeśarin! I don't see you with mine eyes — Thus it told its father The one who had gone west said the wife Vikramakeśarin has married keeps on saying I shall die Unless he comes within four days I shall certainly die — Thus it told its father — Then 23\* the one who had gone south said in the south on the coast of the ocean sits an ogress weeping grasping her foot and shedding streams of blood She sits there lamenting with one foot missing — The most wicked Vikramakeśarin has cut off one of my feet and carried it away she keeps on crying — Thus it told its father Then the one who had gone north said Oh venerable father hear my news The man who is resting underneath this tree has come here amid great hardships — Thus it told its father<sup>3</sup> Thereon the birds distributed fruits between themselves for eating and they

allotted a share to this man and went to give it to him; the man did not accept his share, and said Oh bird I am in trouble why should I eat? — With these words he refused it. The birds said Oh man eat these fruits, we will render you assistance in your task as best we can — Persuading him in this way they made him eat the fruit and other food.

On the next day the man said humbly Oh birds you must carry into effect the help you have made me for. You are like gods I am the son of Vikramāditya I am come here to put an end to my father's misery you must render me assistance — Thus he begged them and shed endless tears. The birds replied Oh man take this they gave him a log of manahkamanā wood<sup>1</sup> — When you put this wood next to your body you will find you have arrived at the place you think of going to — With these words they gave it to him.

Then the man took leave of the birds and thought would that I were where the ogress is — Going on in such thoughts he found himself arrived at the abode of the ogress. On seeing the ogress weeping sitting at the foot of a tree he went up quickly smote her with his fist and took away her ankle<sup>2</sup> ornament. The ogress screamed and flew up into the air. Vikramakeśarin took the ornament and started on his return journey.

Again Vikramakeśarin thought would I were in the place of the princess I have married — and going on in these thoughts he found himself arrived at the  
 23<sup>b</sup> of the princess. On seeing that trouble had befallen the town he asked the townspeople Oh people what happened in this town? — To this the townspeople replied well unless you make haste the princess will die. Then



the trouble which has befallen us — On hearing this explanation he had haste and calling out patience patience! he went on till he came into the presence of the princess. On seeing her husband Vikramakeśarin coming along the princess was highly delighted. He stayed there four days from this day. In the morning of the following day he said to his father<sup>1</sup> Oh venerable father my father is dying. Give me leave to depart — Taking leave in this way he took with him riches carriages for elephants and horses and the princess and then he went to his own country.

On hearing the rumour of the arrival of the prince Vikramakeśarin King Vikramaditya became glad called together all his people caused many kinds of musical instruments to be played formed a great procession displaying the art of actresses dancing girls and attendants(?) and thus conducted him into the town. When Vikramakeśarin met with his father and the ministers he paid reverence to his father and they greeted each other. And then the prince said Oh father please accept this ankle ornament — With these words he delivered the ornament to him and related to him all that had happened at the places he had been to. On seeing the ankle ornament his father rejoiced. Then he sent for the queen he had banished and handed over to her the ornament and he took away the ankle ornament which was in the possession of his concubine and this he likewise gave to her. Then he said to his concubine Oh you most wicked woman you were on the point of ruining my family by telling a lie. You are not suited for this country — Blaming her thus he banished her. And the whole kingdom all his treasures he gave to his son Vikramakeśarin and he committed him to the care of his legitimate wife with the words your mind rejoices in governing

24<sup>a</sup> and ruling — And he bestowed on the minister many towns and (other) presents In this way king, queen, minister, and subjects lived in happiness —

— Oh King Bhojadeva you must not ascend the throne of such a king — After these words one of the statuettes flew away

### 8 Story of the Seventh Statuette The Four Jewels, the Gift of the Ocean

Again a statuette said Oh king Bhojadeva listen to a story of mine<sup>1</sup> Don't ascend this throne I will tell you why not —

To the ocean his friend Vikramaditya was a very affectionate and devoted friend And he said is there any person who is willing to go and ask about my friend's health To him I will give ample reward Then a poor brahman said Oh great king I will go, — and when the king had given him many things and great wealth he went there

Standing on the shore of the ocean the brahman said Oh ocean your honourable friend has sent me, receive his message<sup>1</sup> — It said nothing and the brahman was despondent He said my life is futile the object I have come for is not accomplished How shall I go back? — As he said thus and was on the point of dying the ocean was frightened and taking the shape of a human being it came out of the water and said Oh brahman why have you come here? — The brahman replied Oh ocean your honourable friend send me to inquire about your health, are you faring well? You must be kind to me — This message he delivered After receiving it the ocean said Oh brahman is my friend vigorous? Is his realm quite stable? Speak to him with my words and ask him these questions On brahman here

are four jewels take them with you — Thus he spoke and gave them to him — The powers of these jewels are as follows with the first to ask for food with the second to ask for money with the third to ask for clothes with the fourth to ask for men — With these words he handed them over to him

Then the brahman took leave of the ocean seized the four jewels and returned to his country On reaching it he went to the king and said Oh great king please accept 24 four jewels your friend the ocean has given me for you — And he delivered them to the king He said Oh brahman may fortune favour you! Take for yourself this one jewel — and gave it to him The brahman said Oh great king for me to accept this jewel it is necessary to take counsel with my wife and my sons before accepting it — And he went home with the four jewels called together his family and said Oh children you are fortunate the king presents us with a jewel As for which of the jewels to choose if I am to say what I think we have no food I mean to chose that which grants food<sup>1</sup> How shall we proceed? — Then his wife said Oh husband if I am to say what I think I would choose that which grants clothes it would render it possible to dress in a variety of garments — Then the daughter in law said Oh father that is not the right thing When food and clothes are at hand what is the good of that? ornaments are wanting To get ornaments I would choose that which gives money — Finally the son said Oh father that is not the right thing I would choose the one which gives men — In this way they could not agree As they could not convince each other the brahman thought when the jewels were not there was no quarrel Since jewels are there there is nothing but quarrelling What shall

I do about these things? — and he gave them back. Then the king said: Oh brāhman, choose one of the jewels — As he said this the brāhman took with him that which gave money and lived in happiness —

— Don't ascend the throne of so munificent a king — With these words one of the statuettes flew away.

9 Story of the Eighth Statuette. Vikramāditya wins a Princess by making her Ornaments talk.

Again a statuette said: Oh king Bhojadeva, hear a story of mine<sup>1</sup> —

In the country of King Vikramāditya there was a gambler. One day he lost at play and not being able to pay his debt he ran away and sat in hiding underneath a tree which stood on the shore of the ocean. Then at sunrise a princess  
25<sup>a</sup> came from Patalapuri seated in a golden carriage and when she had finished the respectful reception of the sun as her guest she pronounced a solemn wish: let me obtain King Vikramāditya for my husband — After saying this she went to Patalapuri and the gambler went with her.

When a friend of the queen's caught sight of him she said to her: Oh honourable queen, a noble man is standing at our gate: shall I make him enter? What about it? — To this the queen replied: Of friend Cutukī<sup>2</sup> make him enter — The friend said: Oh noble man, our queen sends for you: come! — With these words she ushered him in and brought him before the queen. She said: Oh noble man, who are you? From where do you come? Why are you staying here? That you must tell me — To this the noble man replied: Oh great queen, as to me I wander about the world; my name is King Vikramāditya — Thus he bade to her

Then the queen said · by my good fortune you have come here, — and she made him enter

Then in a certain room two beds were set up, a canopy was erected, a fan made from the hair of an ox was suspended; all over the place hung strings of jewels; at the four corners chandeliers<sup>1</sup> were lit; everywhere<sup>2</sup> was every kind of jewel, everywhere every kind of seat was arranged; every spot had been made fine with gay colours. Into this room she took him, regaled him with five kinds of cooked food and sweetmeat, as he might wish, had him rubbed with jujubes, and spoke provocative and enticing (?)<sup>3</sup> words for the purpose of love-pleasure. Oh Vikramāditya, if you can induce the four ornaments on my body to utter words, you are certainly my husband, but if you fail to do so, you are my slave — On hearing this the noble man sat without venturing to speak. Then the queen thought he is not a king — and kept silence. Then the noble man lay down below the bed, and the day dawned. At dawn the queen took the jujube-fruits with which she had rubbed her face, seized two bilva fruits, vivified the bilva-fruits made the bilva fruits quarrel, and the bilva-fruits turned the noble man out<sup>4</sup>

After that the gambler returned home, went to the king, 25<sup>1</sup> and related all these adventures to him. Oh great king I have just now had a very strange and curious adventure. I will tell you everything about Ratnalekhā from Pātālapurī. Listen, I beg you. Oh great king, when on my flight after losing at play I was resting underneath a tree which stood on the coast of the ocean, a certain maiden came there at sunrise seated in a carriage, that she might receive the sun respectfully as her guest. And she pronounced a solemn wish to the sun · would that I might obtain King Vi-

kramāditya for my husband When I had heard and observed all that I came here — This he told the king He said Ob gambler I will put an end to your poverty — and continued let us start both of us — and they started both of them

Then they settled down underneath the tree on the coast of the ocean and stayed there And at sunrise the young queen and her attendants came seated in a golden carriage Then they both went up and stepped in covering themselves with the curtains of the carriage After reaching Palilapuri they stationed themselves in the same place as before<sup>1</sup> And the girl friends noticed them and said Ob queen a noble man<sup>2</sup> has arrived shall we fetch him? — At these words the queen sent for him saying bring him! And with the words oh noble man our queen sends for you come! — they took him with them And they gave him a basin to wash his feet but the king stood silent without washing his feet Then the queen thought he is certainly a king — and she brought for him a golden water jug made him wash his feet and admitted him even to her own room As soon as he had entered it she bade him sit down on a seat in front of her bed Then she asked Oh noble man who are you? Whence do you come? — So she asked After observing him keenly (to see) whether he might be he that is called Vikramāditya she drew the conclusion he has the bearing of a king — and she bade him sit down on a couch with many silken coverings outside her bed in a grey coloured room and regaled him abundantly with five kinds of cooked food When she had anointed him with many sorts of perfumed oil she started a conversation 26\* Oh king Vikramāditya if you are able now in the four watches of this night to induce these four ornaments

to utter words you are **certainly** my husband if you fail I shall make you my slave — Thus she spoke to the king He for a while said nothing but then he began Oh queen Ratnalekha is it really true what you say? I will tell a story to this purpose Harken!

### a The Story of the Three Suitors<sup>1</sup>

That the daughter of a noble man might be given away in wedlock her father had accepted the betel<sup>2</sup> which had to be taken as a pledge<sup>3</sup> The mother and the brother did not know about it Neither did the father nor the brother know that the mother had accepted a pledge nor did either the father or the mother know that the brother had accepted a pledge All three of them had accepted pledges but none of them knew of the others This being the state of affairs the three arrived each in his turn when the day had come Then the father said whose settling of this affair is valid? — The mother said I have accepted a pledge The brother said I too have accepted a pledge — Then the father said as for accepting pledges ought you not to have asked me? Can you do as you like? — But then the mother and the brother said to the father Oh father ought you not to have told us that you had accepted a pledge? — Thus they spoke Not seeing a way out of it the three were perplexed Again the father said whose settling of this affair is the most weighty? She is to be given where I say — The mother rejoined she is my daughter she is to be given where I say — The brother said it is I that support all of us she is to be given where I say — And the three did not know to whom to give her

Oh queen Ratnalekha where and according to whose words is she due? Is she due where the father says? Is

she due to him the mother speaks of? Is she due to him the brother speaks of? To whom and according to whose words is she due? Decide it! — No sooner had he asked this, than an ankle-ornament said: Oh great king, she must be given to the one the mother selects — Thus it spoke; but then Queen Ratnalekhā grew angry and threw the ankle-  
 6<sup>b</sup> ornament to the ground and exclaimed: Oh most wicked ankle ornament, you have spoken preposterous words. She must be given to the person the brother selects — 7 —<sup>1</sup>. The word of the brother must be declared the most weighty<sup>2</sup>.  
 - Thus the queen decided. Then the first watch<sup>3</sup> passed.  
 Again the king said: Oh Ratnalekhā, I will tell one more story<sup>4</sup>. Listen!



and her followers made a meal of the minister. And the queen thought: 'tis strange, the king does not return, nor does the minister return. What has happened? — So saying she went to see, weeping bitterly. On beholding both king and minister dead, she burst into tears and cried out: 'Alas! my lord, my lord! — and with the words, why should I now stay alive alone! — she seized a sword and was going to die. But the goddess and her followers arrested the sword and said: 'Oh queen, you need not die. We do not take women for our food, go away again! — To this the queen replied with tears: 'Oh followers of the goddess, my husband is no more, the minister is no more, why should I alone stay alive? — The goddess rejoined: 'Oh queen, I will restore to life both your husband and the minister. You must not die, — and she added: 'Oh queen, put the head<sup>1</sup> of your husband on your husband's body, and the head of the minister on the minister's body. Then they will come 27<sup>a</sup> back to life. — At these words the queen, in her agitation, put the king's head on the minister's body, and the minister's head on the king's body. And both came back to life. Then both began to speak, one saying: 'she is my wife, the other saying likewise<sup>2</sup>: 'she is my wife. — Thus the two quarrelled.

Then a bracelet said: 'as for her, she is the wife of the head. — The queen rejoined: 'Oh you most wicked liar! — and flying into a passion, she threw the bracelet down and said: 'as for her, she must belong to the body. — Then the *second watch passed*.

Then the king said: 'Oh Ratnalekhā, I will again tell a story<sup>3</sup> from olden times. Listen!

## c The Story of the Wooden Doll

In a certain town there was a carpenter, a painter, a tailor and a learned man<sup>1</sup> These four went abroad One day they resided at a very dangerous place, and they expostulated Oh comrades it is very dangerous here, — and they kept watch First it was the carpenter's turn then the painter's then the tailor's and finally the learned man's

And the carpenter lest he might fall asleep, took a log of wood and carved a doll and then the first watch passed When the second watch had come he aroused the painter and went to sleep himself When the painter having become bored looked round he caught sight of the doll and said this work indeed he has done Now I will paint it with many colours — and he painted it Then the second watch passed And the painter aroused his comrade and went himself to sleep When the tailor having become bored looked about him he caught sight of the doll and said this is two men's work(?)\* now I will make a bodice and  
 27<sup>b</sup> a gown and put clothes on it — And he clothed<sup>3</sup> it in a gown and put a bodice on it Then the third watch passed And he aroused the learned man and went to sleep himself The learned man rose and looking about him finding it tedious and considering what to do he caught sight of the doll and said this indeed is the work of those three, now I will instil life into this doll and vivify it — Then the day dawned

On seeing that the doll was alive and finding that she was very beautiful a dispute arose amongst these four men One said I will make her my wife, another said I will make her my wife? — Thus they quarrelled —

Oh queen whose wife is she? To whom does she belong?

— As soon as he had said this an earring replied Oh king as to her I will tell you Listen! The carpenter who made her is equal to her father the painter who made her an excellent maiden(?)<sup>1</sup> and who made her look handsome is equal to her mother the learned man who supported her life<sup>2</sup> is equal to her brother She must belong to the tailor — Thus it spoke Queen Ratnalekhā decided that this was quite right<sup>3</sup>

Again King Vikramāditya said Oh Ratnalekhā I will tell a story<sup>4</sup> Listen!

### d A Tragic Mistake

A noble man from a certain town had a friend in a certain village This friend used to come to him One day the friend from the village said Oh you friend come to me — and he took him with him Then he said Oh friend mine is such and such a house — and he pointed it out to him Then the friend noticed a woman who was looking down from a window of the house and he asked who is she? — Then his friend did not say that it was his wife but said that it was a maid servant And then he made him enter the house

Then he paid him reverence and regaled him with food When evening had come he sent him to sleep<sup>5</sup> Then he said to his wife Oh Malavati go and rub his body with oil 28\* — She objected Oh husband how can I go? I dare not But he repeated Oh Malavati what could happen? go! — and he sent her along Then she went in obedience to her husband's word She said Oh guest I have come to rub your body with oil — and she rubbed his body with oil Then the man said Oh woman now you have finished

rubbing my body with oil, now you shall enjoy love pleasure with me — This he said because he mistook her for a maid servant. But the woman said: *Har! Har!* how extraordinary is this! Are you a traitor to your friends? Since you are such a man — am not I the wife of your friend? Don't speak such unholy words to the wife of a friend, — and she added: to utter such words is a great sin, to become a human being there is only one existence out of seven<sup>1</sup>. As for me, I am the wife of your friend — Thus she spoke. On hearing it, the noble man said: what punishment is my friend going to inflict! When now my friend's wife tells him of this occurrence, how heavy will the disgrace be! Why then stay alive? — With these words he seized<sup>2</sup> a dagger and died. The woman considered: why should I now stay alive alone? — and she seized a dagger, stabbed herself and died. The husband said: my wife and my friend do not rise and come — and when he went to see what had happened he saw that both were dead and exclaimed: *Har! Har!* How has this come to pass? What has happened? Both are lying dead. This is a heavy disgrace for me. When the villagers ask questions, what shall I say? Why should I alone stay alive? — and he seized a knife, stabbed himself and died.

Then the villagers said: it always has been the case, that they have risen and come out early. Today there is not even the sound of voices. That is quite out of the common — And when they went to see what had happened, and beheld the three lying dead, they said to each other: 'tis very strange, very surprising! How has it come to pass, what has happened? — Thus they were quarrelling with each other. But then they said: what is the use of quarrelling? — and they removed them from there, and committed them

to the fire. As they had no relatives there was none to carry away their ashes.

And at the spot where they had been burnt bamboo grew up. In this thicket of bamboo those three lived as demons. Coming out of the thicket they became ghosts<sup>1</sup> and frightened people. Then the subjects said: Oh great king in a thicket of bamboo at the spot where those three were burnt there are three demons. These demons come out and frighten people from the town. What is to be done about it? — The king replied: Oh subjects cut down the thicket of bamboo and look. — Thus he instructed them. Then when they cut down the thicket of bamboo and looked three human beings were found there. On the right was a man, on the left was a man, in the middle was a woman.

Now both men began to speak. One said: she is my wife, the other said: no, she is my wife. — Thus they quarrelled. Oh Ratnalekhā tell me whose wife she is. — Then an ear-ring said: Oh great king as for her she must belong to him that stands on her right. — As it said this Ratnalekhā flew into a passion and exclaimed: Oh most wicked ear-ring as for her she must belong to him that stands on her left. — When she had said this the day dawned. Then the fourth watch had passed.

Having thus made sure of the faculties of Vikramāditya Queen Ratnalekhā said: Oh great king Oh lord you certainly are a man who speaks the truth. When I had worshipped the venerable Śurya he granted me a favour in accordance with the solemn wish I had pronounced. I had received him respectfully as my guest that I might obtain for my husband Vikramāditya the king of the world. It was twelve years ago. Oh husband and lord here is 29 much gold many jewels plenty of (precious) metals and

minerals All this is at your command A great number of garments and other things, my whole life is yours, do with it as you like Whether you make me your slave or you make me your wife, all my beauty and youth is at your command — After saying this, she tore her hair and bowed down before him Queen Ratnalekhā prepared for him the most exquisite luxuries of the table and made him enjoy love pleasure with her, and thus they lived in happiness One day the king said Oh Ratnalekhā, let us go to my country, — and they took all their riches, and went to his country, and then they lived in happiness —

— Oh king Bhojadeva if you possess such riches, you may ascend this throne — After these words one of the statuettes flew away

#### 10 Story of the Ninth Statuette Vikramaditya's Generosity

Again a statuette said Oh king Bhojadeva, hear a story<sup>1</sup> of mine —

King Vikramāditya always wanted to learn what was going on everywhere in the houses One day in a certain house the wife and husband were arguing Oh Cāmpāvatī, today I saw a noble man who was like a god —? — This was the story he told his wife The king overheard it Then king Vikramāditya thought to himself it is a most astonishing occurrence that they are speaking about I will go and see whether it be true or not And he went to see Setting eyes upon him he thought it is true, how marvelous! — and he stood there regarding him

Now the noble man said who is that? — To this question Vikramāditya replied I am king Vikramāditya — Then the noble man said Oh king Vikramāditya, beg of me

whatever you wish for — And King Vikramāditya stood there in a respectful attitude. Then the ascetic said: Oh King Vikramāditya, these three articles<sup>1</sup>, a cloth, a piece of chalk, and a stick have each<sup>2</sup> its peculiar quality. Whatever 29 you may think of, it will come true, on covering it with this cloth. When with this piece of chalk you minutely draw horses, elephants, human beings, goats and sheeps, (in a word) when you draw whatever you may wish for, it will come to life on being touched with this stick — After giving away these articles, the ascetic said: now I shall become the supreme deity, — and then he went to heaven

When King Vikramāditya was on his way back to his house, he encountered a great yogi from the town of Karnapura. Vikramāditya asked: Oh noble man, who are you? — To this the yogi replied: I am King Candrasimha of the town of Karnapura. Another king has taken away my kingdom, using treachery. Now I have become a yogi and subsist on what I can beg. I have fallen into great misery — On hearing him relate this story King Vikramāditya became filled with deep compassion and said: Oh King Candrasimha, hear what I say. Do you wish to become a king? — To this question King Candrasimha replied: if I wish to become a king, who will make me one? — Vikramāditya said: if you wish to become a king, I will make you one, — and he added: take this cloth, this piece of chalk, and this stick, — and gave them to him — These three articles have each its peculiar quality. What you think of comes into existence, when you cover it with the cloth. When you draw elephants, horses, human beings and whatever else you may wish for with the piece of chalk, it will come to life, as often as you touch it with the stick. When you draw one thing and touch it, a hundred thousand will come into existence — Having

thus informed him he gave him the three articles and let him go. Then King Candrasimha went away highly delighted. After putting the three articles to the test he returned to his kingdom won back the whole of it and lived in happiness. King Vikramaditya returned to his own country —

— If you are as munificent a king as he you may ascend his throne — After these words one of the statuettes flew away.

# 11 Story of the Tenth Statuette Vikramaditya rescues a Friend

30\* Again a statuette said Oh king Bhojadeva hear a story<sup>1</sup> of mine —

King Vikramaditya and Karna were very close friends. The king usually went to Karna and every day Karna would make him a present of a quantity of gold equal to the weight of his body. King Vikramaditya always would take notice of it. One day he thought 'tis strange where does he get such quantities of gold? — And he became curious about it.

One day the king spied upon him. Karna rose early and went to a place where oil had been produced by heating a cauldron<sup>2</sup> in the presence of Devi. On his arrival Devi said Oh Karna are you there? Come! — and she made him enter. Then Karna took off his clothes, jumped into the cauldron and gave his flesh as food to Devi. Being satisfied Devi said Oh Karna take this gold — and she gave him a quantity of gold.

All this King Vikramaditya stood watching and he said early to-morrow I will go there before him. Early the next day King Vikramaditya went there and Devi said Oh Karna are you there? — The king said Oh Devi wait a



little, — and he cut into his body, boiled *Asa foetida*, pepper, salt(?)<sup>1</sup> and two *mas*<sup>2</sup> of fine meat, and jumping into the cauldron he gave it to Devī as food. Being well pleased Devī said after restoring him to life. Oh Karna, I have enjoyed it very much, I am satisfied. Henceforth I shall not take food. — And she added take this gold, — and gave it to him. And King Vikramāditya returned home. Then Karna came as usual. Devī said. Oh Karna, henceforth I shall not take food. Yesterday the meat was not palatable, but the meat of today was very savoury. Why do you come twice today? — Karna replied. Oh Devī, I have not been here today, who has been here? — Thus he asked, and calling<sup>3</sup> it a very amazing thing, he returned home. —

— You may not ascend the throne of such a king — 30  
After these words one of the statuettes flew away.

## 12 Story of the Eleventh Statuette The Shrewd Princess and the Stolen Jewel

Again a statuette said. Oh King Bhojadeva, I will tell a story<sup>4</sup>, listen! —

One day Vikramāditya his minister high bailiff<sup>5</sup> and kotwal agreed to go abroad. Thus agreed they started. One day they took rest. The king said. Oh minister we have taken rest in a very dangerous neighbourhood. Today we must keep guard. — First it was the high bailiff's turn. While he was keeping guard and was thinking about what to do, he thoroughly searched the king's body, stole a jewel and kept it. After him the kotwal kept guard at his turn and after him the minister.

Now when the king after waking from his slumber and on looking round after the day had dawned, (found that) his jewel was gone, he said. who has taken the jewel? what

shall I do? — and was sadly grieved Then they blamed each other Oh friend have you taken it? — and another replied Oh friend have you taken it? — Thus they asked The king thought that leads to nothing What is the use of blaming each other — and he had his own ideas about it in his mind<sup>1</sup>

Now the king of a certain country had a daughter This princess was very shrewd To her they went saying let us go and speak with her — And they said Oh queen a jewel of mine is lost Search after it for me But don't make us known to each other as thieves — Having heard this statement the queen said Oh noble man if matters stand thus listen to a story<sup>2</sup> of mine

### Story of the Bride who held to the Agreement of her Husband

The prince and the minister of a certain country had made an agreement Oh minister if you are given a wife first she shall spend a night with me if I am given a wife first I will send her to spend a night with you — This was the agreement they had affirmed by oath

31\* One day the prince was married amid great festivities Then when night had come (the bride) had many ornaments put on was clad in fine garments and adorned and —? —<sup>3</sup> and thus she went to enjoy love pleasure with the young king But he said Oh kanakavati if I am really your husband hear what I say — To this kanakavati replied Oh husband do with my life and youth as is your pleasure Telt me what is your command — Thus she said and the king went on Oh kanakavati there exists a certain arrangement which I have made with the minister Go today and sleep with the minister for one night If you go there under

these conditions you are my wife if you fail to do so you are not my wife It must be done because we have affirmed it by an oath Oh kanakavati go! — The queen replied Oh husband I will go that your oath may be kept<sup>1</sup> — and she went there She went in the night after lighting a lantern

Now a robber had come to steal when he caught sight of this lonely woman he said by good fortune I have come across her I will rob her To steal in the royal palace is difficult there are guards and you might be caught — On seeing a woman come along with many precious things the robber thought I will kill this woman and carry off the whole lot of precious things — Thus he reflected and said to the woman Oh woman if you wish to live take off all this stuff all these trinkets Unless you deliver them up I will kill you What (more) shall I say? — The queen pleaded Oh robber hear what I say I am on my way owing to my husband's oath this I must keep I am on my way to the minister Oh thief if you tale now take this and nothing else if you wait till I come back there will be twice as much — But the robber said Oh queen you will not come — The queen said certainly I shall come<sup>2</sup> — The robber said come ere long — and having made her take an oath he let her go

When the young queen came to the minister's house she called out Oh minister open the door! — and he came to open the door After entering the minister's room the young queen said Oh minister my husband sends me Enjoy love pleasure with me today — The minister said Hari Hari! You are to me as my mother I have seen the honesty of the king Please accept these ornaments — And he adorned her with many ornaments and sent her away

accompanied by many attendants. Then at dawn the robber escaped<sup>1</sup>. On meeting her husband, the queen told him everything, the affair with the robber, and what the minister had said. And then they lived in happiness —

Now the queen asked: Oh noble men, whose is the (greatest) honesty among these four? Is it that of the robber, is it that of the king, is it that of the minister, or is it that of the woman? Tell me that — Thus she spoke, and asked the king. He replied: Oh princess, the king's is the greatest honesty, to give one's wife to another is a very difficult thing to do — After hearing the king's answer, she showed him into a separate room. Then she called the minister and asked: whose is the greatest honesty? — The minister replied: the minister's is the greatest honesty — Then she showed the minister into a separate room. Now she asked the kotwal: whose is the greatest honesty? — The said: the woman's is the greatest honesty — And she showed him too into a separate room. Finally she asked the high bailiff: whose is the greatest honesty? — The high bailiff replied: the greatest honesty is that of the robber, who let go a person who had fallen into his hands — Then the queen said: Oh bailiff, you took the jewel, let me have it! — The bailiff was frightened and delivered the jewel to the queen. She called the king, gave the jewel to him and dismissed them<sup>2</sup>. And now they did not know each other as thieves —

— Oh king Bhojadeva, don't ascend the throne of such a man — After these words one of the statuettes flew away.

# 13 Story of the Twelfth Statue The Sparrow which became a Carpenter's Daughter and got even with the king

Again a statuette said Oh king Bhojadeva hear a story of mine —

Formerly in olden times there was a married couple 32 a female and a male sparrow. One day the female sparrow hatched young ones. Then the female sparrow said to the male sparrow Oh husband I am weak I have hatched young ones. There are not many(?)<sup>1</sup> but my strength is not unlimited. For four eight days you must feed them — Thus she spoke and then the male sparrow fed them as best he could. But then he said Oh wife I am done there are too many young ones and you are there how shall I be able to feed you. When I feed you<sup>2</sup> I don't get any thing to eat myself. Ten days have passed now I am spent. Oh wife let us support them in common — On hearing him say thus the female replied Oh husband if I could why give you trouble? — The male rejoined how shall I be able to feed seven? — After quarrelling in this way the male sparrow left the nest and went away.

Then the female sparrow said Oh young ones your father has deserted you could I desert you now? Be brave — Thus she admonished her young ones and went out to seek food. And she brought food and fed them. When two three months had passed always in the same way she once asked advice of an old sparrow. Oh grandfather I intend to divide my young ones. What shall I a lonely wife contrive? — Thus she asked politely. The aged sparrow said Oh mistress how could the wicked father desert his children? — And he went to the male sparrow and said Oh you fool

why did you desert your children. Now ask for your share and take yours with you — Thus she spoke and on the next day the male sparrow went to his house early in the morning but on seeing him approach on the road the female sparrow barred the door and said Oh wicked husband why do you come here? Yesterday you deserted us — Now I have brought them up though in distress — While they were thus blaming each other the female sparrow said Oh husband is this a country without a king? Let us go to the king and get an arbitration — The male sparrow rejoined yes so be it! Let us go — And they went along

2<sup>b</sup> When they had come into the king's assembly hall they said Oh president of the court hear my words I have a dispute with my husband You shall decide it justly — When she had said this the king remarked Oh minister tis a marvel this sparrow talks like a human being<sup>1</sup> — and there was general astonishment in the assembly hall Then the president said what is your cause? — The female sparrow said Oh president he has deserted his children he has left them without feeding them I have reared them in distress Now the young ones have grown up why should I give them away? After breaking away and deserting them can he afterwards hope to have them? What about it? May the council decide for me Such is my cause — Thus she spoke After that the male sparrow said Oh president hear my words I said the children are five my wife is one I am one how was it to find food for seven persons? Oh woman let us support the children in common — Thus I said She said well that may be but I cannot do so My body is weak how should I set about it? — The male sparrow said<sup>2</sup> well I cannot do it for four days I cannot do it for eight days how should I be able to do it always?

— When we had talked in this way I supported them whenever I found a morsel but as I lost my strength too much I left them Now you can look into it as much as is necessary What shall I do? — Having heard this statement the court conferred about it and pronounced Oh female sparrow if justice is to be done they fall to the father's share the mother has no claim — Such was their decision Shedding streams of tears the female sparrow said Oh king in the way you have decided my cause do so also in the future Write it down on a copper plate — And having had it written down on a copper plate she returned home The male sparrow took the children and went to his house

After that the female sparrow went to mount Meru to 33<sup>a</sup> practise asceticism When the illustrious Mahadeva saw her practising asceticism he came to her and granted her a boon Oh sparrow whatever you may think out in your mind that will come true — Thus he spoke The sparrow said Oh Paramesvara if it depends on what I think — the king and his men have done me a great injustice they have decided my cause in an unfair way That I may be able to wreak vengeance upon the king grant me the favour of being born as a human being in such way as to know what has happened in my former existence — Thus she implored Then Mahadeva said Oh sparrow so be it! Only you will not become a man you will come into existence as a woman But you will be able to wreak your vengeance upon the king — Having spoken thus he vanished

After that when the sparrow had died it again came into existence as a carpenter's daughter The carpenter's wife did not think much of her since she was a girl When she had reached maturity she said Oh father buy me a

colt (of the breed) called Ghorana, a horse-colt. — Her father objected: Oh daughter, that does not besit us. Why should I do so? — Then she flew into a passion and burst into tears, planting<sup>1</sup> hands and feet firmly on the ground<sup>2</sup>. Then her father bought a colt, called Ghorana, for her. This horse Ghorana she would drive along to get it into the herd of the king's horses. And it impregnated the horses and every horse got with young. Then one day foals were born. As soon as the foals had grown up, she singled them out, all of them, and drove them to her house. Then the young servants, the herdsmen, went to the king and said: Oh great king, the carpenter's daughter has singled out all our foals and driven them away. What shall we do about it? — On hearing this report, the king sent his men to the carpenter's daughter to remonstrate. Oh carpenter, why has your daughter singled out all the king's foals and driven them away? For what reason has she taken them with her? — At these words the carpenter was frightened and said to

33<sup>b</sup> his daughter: Oh daughter Gunavati, why have you singled out and taken with you the king's horses? Now the king has grown angry and has sent his men to us. What shall I do now? — To this his daughter Gunavati replied: Oh father, don't be dismayed. That was the reason why I came into existence. I was resolved to have my revenge. — After thus reassuring her father, she sent a message: Oh king, minister and councillors, why should I not take these horses? They are the young ones of my horse. May I not take them? In the case of the sparrows, you gave to the father; the mother had no claim, you said. Why should I not take now in my case. It is written down on this copper plate; read it! — Such a message she sent.

Then the king remarked: Oh minister, what this woman



says, it quite right Why not admit it<sup>1</sup>? it is written down on this copper plate Does not our decision in the case of the sparrows exist? We have lost — So the king said, and was deeply grieved On seeing this, the minister said Oh great king, you must not take it to heart I will conceive a scheme and take away all their property — Thus he reassured the king

Now one day he sent for the carpenter and said Oh carpenter, our king is not well To make a medicine you must bring the taste of everything<sup>2</sup> It won't help you not to bring it If you fail to do so I shall confiscate all your property — Informing him thus he dismissed him The carpenter went away in despair shedding streams of tears Then his daughter Gunavati said Oh father, fear nothing, — and early the next day she gave him a measure of salt and sent him along — This is the taste of everything when it is wanting there is taste in nothing Is it true or not? Tell me that sincerely — With these instructions she sent him along

Then the court could make no objections The king thought it is quite correct — and granted him a favour Then again he was told Oh carpenter the king has suddenly become greatly alarmed it is a matter of great importance You must bring us a fool and a wise man If you fail to bring them he says he will punish you if you bring them he will honour you — So he was informed and dismissed The carpenter went away in a state of alarm Then his daughter Gunavati said Oh father don't be afraid, — and the next day after this she tied a dog to a rope, put a black serpent into a jar covering it with a cloth, and sent him along with them He presented them to the court with the words the dog is wise the serpent is a fool —

On seeing them the whole court burst into laughter and said excellent! this woman has her wits about her! — And granting him a favour they sent him away

Now the father said Oh daughter Gunavati through your fine qualities I have gained honour — And while the carpenter was still in high spirits about it he was again sent for When he was brought there they said to him Oh carpenter you must by the king's command build a house upside down So he was told Then he went away in despair and said Oh daughter Gunavati our king has sent to inform me that I am to build a house upside down How shall I act now? The daughter replied Oh venerable father don't be alarmed I will give the necessary reply — Thus she reassured him

On the next day after this she said to her father Oh venerable father go and receive a measure<sup>1</sup> of food and bid them measure it out for you with a ladle turned upside down If they say it cannot be done you say only by eating food after measuring it out upside down will it be possible to build a house upside down otherwise it cannot be done — Inform them of this and then come home! — With these words she sent him along And the carpenter took a bag went there and said Oh honourable minister what are your orders? — The minister replied you had better take this food — and when he held up the bag bidding him to give it the minister began to measure it out with a ladle The carpenter said Oh minister hear what I say If you eat food measured out in this way it is impossible to build a house upside down Measure it out with the ladle turned upside down — The minister said Oh carpenter that I cannot do how could the  
 34<sup>b</sup> rice adhere to it? — To this the carpenter replied Oh

honourable minister if that is so neither can I<sup>1</sup> — Saying so he went home again

Now king and minister were in a tight corner and once more they sent for the carpenter — Oh carpenter it is the king's command that you insert this pumpkin into this jar and bring it — With these words they gave him a jar and a pumpkin and dismissed him Then the carpenter went home quite at a loss and said to his daughter Oh daughter what shall I do? I have been given these articles that I might put the pumpkin into the jar and bring it — The daughter replied Oh father don't be alarmed — and early the next day she herself took possession of the pumpkin and the jar the king had given them and put into the jar a pumpkin newly grown on a pumpkin plant she herself had planted in her house Then she cut to pieces the pumpkin which was in the jar beforehand<sup>2</sup> and sent him along with it — I have inserted the pumpkin it is impossible to get it out You cannot inflict misery upon us he said and presented the pumpkin in the assembly hall On seeing it the king was greatly astonished

When the minister saw that the king had grown despondent he encouraged him Oh great king don't be unhappy I have formed an excellent scheme I will make this woman your wife If he refuses to give her to you I shall confiscate his entire property — After saying this he sent two men to the woman's father the carpenter Oh carpenter the king sends us as he wants to make your daughter his queen You have to give her to him — To this the carpenter replied what shall I say? — as he pleases — When he had said this the king had the woman brought on to him lodged her in the same room as himself and said to her for the purpose of sporting with her Oh beautiful one now I

have been so fortunate as to obtain you for my wife; in happiness I will sport with you — But Gunavati protested Oh king, as for sporting with me — if you can endure a dispute with Manamohoni<sup>1</sup>, there may be sporting with me.

35\* If not, it cannot be done — Since she thus made her terms, the king, in great distress, set out in search of Manamohoni

When on his way he caught sight of a fruit on a date tree, he took it, cutting it off, and eating it At the spot where he dropped the seed, a tree germinated, and while he was looking on in great wonder, it became a tall tree and bloomed and the same day it bore fruits<sup>2</sup> He cut them off, ate them, and as on tasting them he perceived the same fine flavour, he was greatly amazed — This date has some peculiar quality, he thought, and he seized a date and went on When he had travelled as far as 1 mile, a river came in sight On seeing pebbles swimming on this river, he stood gazing at them in amazement Then he possessed himself of the pebbles and went on

When he arrived at the town of Manahkāntipura, he entered it and looked round While he was viewing a great many objects, Manamohoni caught sight of this noble man and sent two friends to him Oh noble man, our mistress sends us that she may meet you Come along! — and they took him with them and brought him into the presence of Manamohoni And she said Oh noble man, whence do you come? Has any incident happened on the way? — The king replied Oh queen, no sooner is the seed of this date dropped, than it germinates and bears fruit These pebbles swim on water — Saying so he showed them to her The queen said Oh noble men, you are telling a cock and bull story<sup>3</sup> How can pebbles swim on water! — The noble man rejoined Oh queen, let us lay a wager If it is true, what

will come to pass? — To this the queen replied if it is true there is a wager between us make me your slave if it is not true you are my slave — Thus they laid a wager When he had eaten the date and dropped the seed no date tree sprouted forth the pebbles did not swim on water Then she fixed a cowrie in the king's nose and made him her slave

Seeing that her husband did not come back Gunavati 35<sup>b</sup> took with her four carriers and went in search of him And noticing a date tree on the road Gunavati cut off a date ate it and kept an eye upon it As soon as the seed had been dropped to the ground a tree sprouted forth On seeing this she said it sprouts forth because the soil has some peculiar quality — And she took a quantity of the soil and some dates and went on Then she came to the river and seeing pebbles swimming on it she said it is so because of some peculiar quality of the water — And she took some water and pebbles and went on On arriving at Manthakintipura she began to take a view of the place When Manamohani caught sight of the queen she sent some of her friends to her And they said Oh queen our mistress sends us that she may meet you Come along! — and they led her along and took her into the presence of Manamohani Then Manamohani said Oh queen was there any incident on the road? — To this question the queen Gunavati replied Oh queen Manamohani when after the date was eaten the seed fell to the ground a tree sprouted forth the same day it bloomed the same day it bore fruit These pebbles swam on water — Manamohani rejoined Oh noble lady you are telling a preposterous story — If it is so I am your slave if it is not so you are my slave — Thus they had a wager And then a meeting

of the court was held and she threw a seed of the date on the piece of soil she herself had carried with her. No sooner had it been thrown there than it germinated, no sooner had it germinated than it became a tall tree, the same day it blossomed and bore fruit. Likewise no sooner had she put the pebbles into the water she herself had carried with her than they swam. Gunavati said, now you are my slave, oh Manamohani. — When she said this Manamohani tore her hair<sup>1</sup> and bowed down before her feet.

Then Gunavati possessed herself of the entire property of Manamohani and departed. And the king too she took with her, and on the road they took a rest. Then at midnight when no one was awake she glanced around and then she put the clothes she herself wore\* on the king's body, dressed herself in the king's clothes and ran off. Then the king woke up and looked round, after looking round in all directions he roused the queen<sup>3</sup> and her attendants and said, Oh queen, our slave has run away. — But the  
 36\* queen said, Oh king, let us continue our journey — and they started.

Finally they reached home. And many people came with the minister paid their respects to the king and queen, formed a great procession and conducted them into the town. Now when they met with Gunavati she paid her respects to the king and said to him, Oh great king, I will ask you a question. Is it true that Manamohani has made you her slave? — To this the king replied angrily, Oh wicked wife, have you been there to spy? — Thus he blamed her. Then Gunavati said, Oh king, it is I who have rescued you. I myself went there dressed in male attire. During our rest in the wood I put my clothes on your body and dressed myself in your clothes<sup>4</sup>. Then you said

our slave has run away — Therefore was it not I that brought about your release? — Now the king was mitigated and said On Gunavati henceforth my wealth my kingdom my life is at your command — After they had spoken thus the three of them became husband and wives and lived in happiness —

— Don't ascend the throne of Vikramaditya who stands as the vanquisher in war of the husband of such a queen — After these words one of the statuettes flew away

#### 14 Story of the Thirteenth Statuette The Dispute of the dikpalas

Again a statuette said Oh king Bhojadeva I will tell a story<sup>1</sup> from olden times Listen —

In heaven four guardians of the quarters<sup>2</sup> have been appointed Of these guardians one will every day go east one south one west and one will go north and the reports of the four will be related to Indra

One day he that had gone east said marvellous! In the town of Silpata there is a queen who is very beautiful Her room is made of many jewels her bed is constructed of precious stones which are rubies<sup>3</sup> in the front part<sup>4</sup> golden lamps<sup>5</sup> are lit rows of pearls are fastened I have seen it nowhere else only in heaven I have seen it<sup>6</sup> but neither on earth nor in hell have I seen it How shall I describe this? — Thus he spoke

He that had gone south said Oh comrades I too come full of wonder I will explain hear me In the town of Kusumadurva king Vikramasinha has a very beautiful son In his room there are jewelled things on the four sides lamps are lit canopies studded with plenty of jewels are erected rows of pearls are fastened his bed is made

of precious stones consisting in rubies. A person as beautiful as he is not to be seen either in heaven, or on earth, or in hell — From these beginnings a dispute arose between them.

Then Indra said: Oh guardians of the quarters, why quarrel in this way? Bring both of them hither. We will inspect them that we may make a comparison — When Indra the king of gods had spoken thus they found it quite right, went to procure them, placed them on a couch in front of Indra and looked at them. And there was no difference, they were alike. And Indra was delighted and said: Oh guardians of the quarters, let us awaken the youth and the maiden<sup>1</sup> and stand by watching them, and while they were watching the princess awoke, looked around her and said: to what place have I come? — and she was astonished. On seeing the youth on her right, she said: Oh man, who are you? Why have you come here while I was sleeping peacefully? It is indecent, I don't know the ways of love — The youth replied: Oh queen, it has come to pass through my good fortune. Neither do I know the ways of love. Parameśvara has brought us together, let us now become husband and wife — And he continued: whose daughter are you? what is your name? Tell me — To these questions of the king the queen replied: Oh kāma-like man, my name is Vṛgāvatī, my father's name is king Tamradhvaja, he is a great warrior, a great hero, very wise and generous. Of such a man am I the daughter — Thus she spoke, and then she asked the king: who are you? Tell me likewise your name — The king said: I am from the town of Kanyāpattanā in the south. My name is Sundarakumāra, my father's name is king Vṛṣadhvaja. In his kingdom is found  
 37\* every (precious) thing, in his realm there is no punishment,



no misery He observes to perfection the moral precepts and the universal rules — Now hear what I say come let us sleep together on this couch — But when he got up and was going to approach the queen she protested and said if you come to sleep here that will be the five deadly sins Without any doubt we shall become husband and wife how could I forget your beauty and your youthful appearance Only I must ask my mother without asking her I dare not If I take another man than you it will be a great sin in me — And then they exchanged solemn promises saying you take my jewel necklace and my under garment I will take your jewel necklace and your bodice Give it me! — On watching their behaviour Indra the king of gods was greatly amazed and said to the guardians of the quarters Oh guardians you may leave them at the place where you have taken them — and they left them there

In the morning when the girl glanced around and saw that the man was not there she shed tears of despair At this moment her mother<sup>2</sup> came to look in at her and on noticing the garments of the man she said Oh Mrgavati to what man do these garments belong? You have been engaged in evil schemes How now shall I look into the face of your father? — Thus her mother rebuked her her tears flowing incessantly Then Mrgavati felt ashamed became a bird and flew out of the window And she went along crying out Alas! Sundarakumar! — In this way she went along crying calling his name

While her mother was in tears her father came in and seeing her so he said Oh queen why do you weep so bitterly? — To this question the queen replied Oh husband our daughter Mrgavati has become a bird and has flown

out of the window My own daughter has been stolen away by an ogre This one you have ruined — Thus she blamed him

Now when Sundarakumāra on awaking from his slumber in the morning glanced around and caught sight of the garments and jewels of Mrgāvatī he recalled the events of the night and said what ails me! What does it mean? 17<sup>b</sup> Have I been dreaming? — Thus he wondered and calling the name of Mrgāvatī he left home and went to foreign countries

While he was travelling along calling the name of Mrgāvatī again and again he came upon a very weird house in a large impenetrable forest In this house lived the ogre Virupakṣa With this ogre was a sister of Mrgāvatī who had been kidnapped And while Sundarakumāra came along calling the name of Mrgāvatī this princess overheard it and said who comes into such a wood calling my sister's name? — And when on going to look she caught sight of Sundarakumāra she went up to him and said Oh noble man why have you come here? Nobody ventures inside this wood They are afraid of this ogre Don't settle down here! — As to Mrgāvatī she is my elder sister Return to the place you came from! — To this Sundarakumāra replied Oh princess I will kill this ogre and leave in your company — While they were talking thus the ogre arrived He flew into a passion and advanced to devour Sundarakumāra But the latter began to fight with the ogre and a violent struggle ensued Sundarakumāra said to the ogre Oh you evil minded one today I will kill you Call upon whomsoever you wish to call upon! — This address infuriated the ogre and on seeing him advancing shaking his fists Sundarakumāra smote him with his sword and the

ogre's arm was broken. Then the ogre went into his garden to a basin with amrita, and made his arm grow out by rubbing it with amrita water<sup>1</sup>. When Sundarakumāra, on seeing this, stood there at a loss what to do, the princess explained everything to him: The ogre has a basin with amrita somewhere in his garden; his arm has grown out on being rubbed with amrita — After hearing this explanation, he obstructed<sup>2</sup> the basin of amrita with clay, and early the next morning, when they had started fighting and were engaged in a mortal strife, he cut off the ogre's head with a stroke of his sword. As the ogre's head was rolling off, he went to look for the amrita; but since the amrita was gone, he was seized with convulsions(?) and died.

Then Sundarakumāra took the queen and her belongings and went off. On reaching her<sup>3</sup> home, he called her mother. On hearing the calling voice, she came to look down. At sight of her daughter she rejoiced and asked: Oh daughter, how have you come here? — The princess replied: This Sundarakumāra has killed the ogre and has brought all these<sup>4</sup> and me along with him. He came there calling the name of my elder sister. Where has my elder sister gone now? — To this her mother, the queen replied: Oh daughter, as to your elder sister, she has become a bird and has flown away. — After she had told this, Sundarakumāra early in the morning, while he was staying there, heard a voice crying out, Oh! Sundarakumāra! it cried. — He thought that is she, no doubt, — and called out to her: Oh Mṛgāvatī, I have come here, come, come! — On hearing this voice, Mṛgāvatī became a very beautiful maiden and alighted in front of him. Then father, mother, younger sister, Mṛgāvatī, and Sundarakumāra assembled, told her all the previous happenings; and both daughters paid

reverence to their parents the son in law paid reverence  
Mrgavati paid reverence and they lived in mutual delight —

— One who can conquer such a king is king Vikramaditya  
His throne you may not ascend — After these words one  
of the statuettes flew away

# 15 Story of the Fourteenth Statuette Vikrama ditva s Magnanimity

Again a statuette said Oh king Bhojadeva I will tell  
a story<sup>1</sup> from old times

Mahadeva had fastened a trident at the foot of a moun-  
tain Mahadeva said to whomsoever will jump down onto  
this trident to him I will grant a favour On this trident  
many people died But when Vikramaditya heard about it  
he went there without anybody noticing it He went there  
38<sup>b</sup> of his own accord and when this king leapt down upon  
the trident he alone did not die Then Mahadeva was  
delighted and said Oh king ask a boon for yourself Do  
you wish to obtain riches do you wish to obtain a kingdom  
do you wish to obtain men take whatever you wish for! —  
To this Vikramaditva replied everything exists by your  
favour If you will give me it I will ask for this trident  
only On this trident many men have perished and will  
perish in future — And he gave him the trident to take  
with him<sup>2</sup> —

— You must not ascend the throne of such a king —  
After these words one of the statuettes flew away

16 Story of the Fifteenth Statuette The Women  
who became Birds and flew through the Air  
on a Tree

Again a statuette said Oh king Bhojadeva I will tell  
a story<sup>1</sup>

In an eastern country king Vikramaditya had a guru,  
called Subha ut The wife of this guru was addressed by  
Vikramaditya Oh mother of my guru I don't know the  
ways of women I am resolved to watch them show them  
to me I beg you — To this the mother of his guru replied  
Oh great king you cannot do it — The king rejoined if  
you allow it I shall be able to do it — The mother of his  
guru said Oh great king outside this town is a mound,  
on this mound is a tree it is a flowering tree it puts forth  
plenty of buds You must make yourself a yogi and take  
your stand near this mound — At these words the king  
disguised himself as a yogi tied to himself a magical crystal<sup>2</sup>,  
smeared himself with ashes of cowdung wrapped himself  
up in the skin of a tiger prepared a seat and sat there  
altered beyond recognition About this time there was in  
the city of Ujoni<sup>3</sup> a merchant called Ratnadatta. His servant  
usually went out as a horse minder

One day when he had taken to sportin<sup>g</sup> (some) foals  
furtively etc from an orchard On seeing it, the owner of  
the orchard returned all the foals and drove them away  
Then he went to the merchant and complained. The mer-  
chant grew angry and while he was seeking the servant  
that he might beat him the servant hid himself in the  
hollow of the tree which stood on the said mound.

When evening had come three women, one the king's  
wife one the minister's wife one the high bailiff's wife

reverence to their parents the son in law paid reverence Mrgavati paid reverence and they lived in mutual delight —

— One who can conquer such a king is king Vikramāditya His throne you may not ascend — After these words one of the statuettes flew away

# 15 Story of the Fourteenth Statuette Vikramāditya's Magnanimity

Again a statuette said Oh king Bhojadeva I will tell a story<sup>1</sup> from old times

Mahadeva had fastened a trident at the foot of a mountain Mahadeva said to whomsoever will jump down onto this trident to him I will grant a favour On this trident many people died But when Vikramaditya heard about it he went there without anybody noticing it He went there<sup>38b</sup> of his own accord and when this king leapt down upon the trident he alone did not die Then Mahādeva was delighted and said Oh king ask a boon for yourself Do you wish to obtain riches do you wish to obtain a kingdom do you wish to obtain men take whatever you wish for! — To this Vikramaditya replied everything exists by your favour If you will give me it I will ask for this trident only On this trident many men have perished and will perish in future — And he gave him the trident to take with him<sup>2</sup> —

— You must not ascend the throne of such a king — After these words one of the statuettes flew away

# 16 Story of the Fifteenth Statuette The Women who became Birds and flew through the Air on a Tree

Again a statuette said Oh King Bhojadeva I will tell a story<sup>1</sup>

In an eastern country king Vikramāditya had a guru called Subha ut The wife of this guru was addressed by Vikramaditya Oh mother of my guru I don't know the ways of women I am resolved to watch them show them to me I beg you — To this the mother of his guru replied Oh great king you cannot do it — The king rejoined if you allow it I shall be able to do it — The mother of his guru said Oh great king outside this town is a mound on this mound is a tree it is a flowering tree it puts forth plenty of buds You must make yourself a yogi and take your stand near this mound — At these words the king disguised himself as a yogi tied to himself a magical crystal<sup>2</sup> smeared himself with ashes of cowdung wrapped himself up in the skin of a tiger prepared a seat and sat there altered beyond recognition About this time there was in the city of Ujini<sup>3</sup> a merchant called Ratnadatta His servant usually went out as a horse minder

One day when he had taken to sporting (some) foals furtively ate from an orchard On seeing it the owner of the orchard retained all the foals and drove them away Then he went to the merchant and complained The merchant grew angry and while he was seeking the servant that he might beat him the servant hid himself in the hollow of the tree which stood on the said mound

When evening had come three women one the king's wife one the minister's wife one the high bailiff's wife

is wanting What does this mean? — To this Patbuvā replied Oh Bituvā, if any person comes to call on me, I escape through one of the doors Therefore four doors have been made — Thus he spoke, and continued • if this bed had four legs, people would stay here When I myself go to lie down, I put on one leg more Therefore it has been constructed in this way — When he had said this, Bituvā went on Oh friend, I have come to you that we might both watch the ways of women — Pathuvā agreed and they set out

40\* Now a merchant Ratnadatta in a town called Vankapurā had a wife who was very beautiful, very handsome On seeing her Bituvā said Oh friend, let us watch the conduct of this woman — Just so let us watch her, the other replied While they were on their way to watch her, they said who has access to the wife of this merchant? — and supposing that it must be the wife of a certain barber, they went to this barber's wife and Pathuvā said Oh barber's wife, I have a few words to speak with you, hear me — The barber's wife said let me have the order you are going to give me — Pathuva said Oh barber's wife, at sight of the wife of this merchant, my friend was seized with desire He has lost his health and is in a decline Now none but you can do anything about it I shall pay you the sum of forty or fifty *ṭakās* — Winning her over in this way, he sent her along

Then the barber's wife went to the merchant's wife and said Oh mistress, a noble man has come to me He has been seized with desire at the sight of you He is at death's door You must save his life, come, have a meeting with him! — To this the merchant's wife replied Oh mother, it cannot be done, my husband does not leave me even for



half an hour How could I have a meeting with this man — The barber's wife rejoined Oh mistress nevertheless have a meeting with him To night I will come here — Thus she tried to persuade her went back to her house and reported her answer

In the evening the three set out and on reaching the house they made a signal Hearing them making a signal the merchant's wife came out And the merchant was watching everything Then the barber's wife said Oh mistress Rupavati the man has come How is it? Can it be done or not? — The merchant's wife replied Oh mother it cannot be done my husband is awaking from his sleep — As she said this the merchant grew angry got up and 40<sup>b</sup> exclaimed Oh wicked woman are your doings of that kind? — and he flogged her severely tied her to a pillar and said Oh you depraved woman call upon whoever you wish to call upon Who is there who can save you! — After reviling her thus he went upstairs and began to look for a knife While he was away looking for a knife the barber's wife in great anxiety hastened to release the captive went into a solitary corner and said Oh mistress hear what I say — The merchant's wife said I will hear mother he has flogged me severely and tied me to a pillar under no circumstances whatever can it be done! — To this the barber's wife replied in this moment it can be done go — and she sent her to the meeting with Bituva Then the barber's wife noiselessly placed herself with her back against the pillar

But now the merchant had got hold of a knife came in a rage and cut off the nose<sup>1</sup> of the barber's wife and called her all sorts of names her that stood with her back against the pillar Then he went upstairs and remained

The next day this man who had risen early and as usual had come to kick, was caught and brought before the king.

Then the king said: Oh noble man, why do you kick my sacrificial stone? Have you been told that I am an unfit ruler? Tell me candidly, in what way my unsuitness has shown itself clearly<sup>1</sup> — The noble man replied: Oh great king, having been told that you are very majestic<sup>2</sup> and very sagacious, I am come to see if it be true or not. That I have kicked the sacrificial stone, is true. The meaning of the kicking is this: once is for your youngest daughter who is in your house, once for your wife(?)<sup>3</sup> who has possession of your whole property, once is for your youngest wife, who is in the house of your father-in-law. Each time is for one of these three. — Thus he informed the king. And the king became greatly astonished and thought: there must be some reason for it. — And he granted a favour to the noble man and dismissed him.

Now the king, confident that there must be a good reason, reflected: my wife is young, she has not yet been brought to me. I will now go to watch her behaviour. — And he dressed himself in the costume of a yogi, set out as a yogi and went to stay in his wife's own home. This yogi taught a great many virtues, a great many sciences. And the king, his father-in-law deemed him a very virtuous yogi and supported him.

Now when the yogi beheld his wife, he found that she was indeed young, and he watched her. The king's daughter always had charge of the meals. One day she was delayed(?),  
 42\* and all the meals were delayed(?)<sup>4</sup>. The groom who tended the princess's horses, grew angry, and then the princess first attended to his portion, and without taking anything for herself, she went to give food to the groom. When the

yogi heard, that the groom railed at her with loud voice, when she dropped in while he was angry, he went up to watch their doings. At that moment the groom called her names, seized a whip and beat her. Then the queen said: don't, don't! Lord and master! — Thus she implored him. — The yogi watched it all — Then he thought: excellent, excellent! What that noble man said, was true; — and he went to sit down on his seat. Then the yogi said: Oh great king, I am now going to depart. Send me a little water to drink by the hand of your daughter. — The father said: Oh queen, my daughter, send some water for this yogi to drink. — At this bidding the princess carried water to him and let him drink. Catching sight of a jewel tooth of this yogi, she thought that he was her husband, ran away and wept continually. On seeing it, her father asked. Oh princess, what ails you? — The princess replied well, honourable father; this yogi has taken steps to carry me off secretly. You must see to it that he be put to death. Unless you put him to death, I shall die. — At these words of the princess, the king handed over the yogi to be put to death. Then the caṇḍālas led him away and when they were in the act of dealing him a blow with a sword, he said: Oh good men, don't kill me! If you kill me, you will merely become guilty of a sin. I will give money to both of you, sufficient for the expenses of seven<sup>1</sup> existences. — When he said this, the caṇḍālas talked things over: there is something in, what he says, — and they accepted the money and let him go. Then they returned, went to the king and reported: Oh great king, the task you had enjoined on us, is accomplished, — and they went home.

The yogi repaired to his kingdom, and after a lapse of four, eight months, the king resolved to fetch his wife;

and he sent for her after giving information and instructions. Her father, the king, presuming that his son-in-law sent for her, because she had lived in her home for so long a time, gave plenty of goods, jewels and garments; procured carriers for her litter and said to her: go, my daughter. — She said: Oh father, everything is there, one servant only is wanting. For this servant I ask you — The father said: take him with you, my daughter, — and he gave him to her and sent them away. Now the queen reflected: how strange! Was it not my husband? Was it the jewel tooth of a yogi? Now I am tainted with the sin of murdering a yogi. Absorbed in such thoughts she stepped into her litter and departed. Upon her arrival at the residence of Vikramāditya, she was conducted into the palace, paid her respects to the king, greeted his former wives and settled down.

Now once the princess went to the king's room, and they enjoyed their love and felt well at ease. They sat looking into the face of each other. Then one day the king struck the queen's face with the stalk of a lotus; and she burst into tears and said: it hurts — Then the king became indignant and said: Oh you wicked person; you burst into tears though I struck you only with a lotus flower; but to this servant you bear love, though he has beaten you with a whip<sup>1</sup> — And he banished her, and the servant he handed over to be executed —

— Don't ascend the throne of such a king — After these words one of the statuettes flew away.

19 Story of the Eighteenth Statuette: Vikramāditya experiences the Artfulness of Women

43<sup>a</sup> Again a statuette said: Oh King Bhojadeva; I will tell a story from old times<sup>2</sup>. Listen —

king Vikramāditya had a discussion with a number of people Oh mother of my guru Subhā ut<sup>1</sup> I wonder very much how it is that women set their hearts upon other men — Thus spoke the king Then the mother of his guru informed him Oh king some have female instincts some male instincts, some have the instincts of suckling some have social instincts — To this the king replied now I will look into it and one day he proclaimed in his country when a child of noble family is born of anyone it is to be brought to me provided it be a female — This was his order

One day a female child of this description was born it had a beautiful form was endowed with the marks of perfection and was worthy of a king On learning the news somebody went to the king and informed him of it The king had this child taken to him — and in a large wood in the hollow of a tall tree a room had been constructed Inside the tree a larder had been made and plenty of provisions and riches had been procured In the hollow of this tree the child was placed and brought up When the princess had grown up a name was given her — Her name is Candravatī — thus a name was given her As to her youthful appearance nothing was as beautiful either in heaven or on earth or in hell King Vikramāditya made this princess his wife and continually enjoying love pleasure with her he lived in happiness When he called her name on playing games he always won at play

Now one day a gambler called Kṛtaka became curious and watched him Once this gambler Kṛtaka was gambling with the king the latter threw his dice calling the name of Candravatī and the gambler lost Then the king rose and went away The gambler went after him And when the king had entered the large wood there was a door made

13<sup>b</sup> in the hollow of a tree At this door he knocked and Candravati emerged from the interior of the tree washed the king's feet and made him enter All this the gambler hṛtaka observed Then he returned home

One day the king again came to play On seeing the king come the gambler said to him Oh great king today I am not playing play with these! — With these words he caused him to play with other persons and he himself went as the king had done and stood kicking at the door in the hollow of the tree Then the princess who lived in the hollow of the tree emerged washed the gambler's feet and made him enter and then he enjoyed love pleasure with her Candravati mistook him for the king As on this day the king lost at play he was greatly astonished and as he was walking along as usual smoke rose in the wood and he went to investigate

And a yogi was cooking his food He stood watching him The food being ready the yogi divided it into two portions On seeing this the king wondered and stood watching him thinking what on earth is he going to do — The yogi<sup>1</sup> took a beautiful woman out of his thigh placed her share of the food before her and went himself to wash the crockery Seizing this opportunity the fair one divided her food into two portions took a man out of the ring which was stuck into her ear and gave him one portion of her food to eat As soon as she had finished feeding him she put him back into the ear ring and fastened it After washing the crockery the yogi returned and when both had finished eating he put the beautiful woman back into his thigh Then the yogi settled down in silence At this moment the king accosted him Oh guru why are you staying here? Have you a companion? — To these questions the yogi

replied Oh father how could a foreigner such as I am have companions? — The king said Oh guru come just to my place — With these words he took him along with him and called his wife as usual The princess said what is the matter today? There are two! What is going on today? — And she asked the gambler who was hidden<sup>1</sup> in the store room Oh noble man who are you? Why have you come here? — The gambler replied Oh queen I am not the king I am your husband from a former existence<sup>2</sup> Now you must hide me — And she hid him in the store room

Now the queen admitted the king And he said Oh Candrivati give food to this yogi — The queen produced a variety of things and gave them to him as food The yogi cooked the food when it was ready he carved it in order to eat it Then the king said Oh guru you cannot content yourself with one portion of food cut it in two! — The yogi rejoined Oh father what is the meaning of two portions for me single man? — The king said Oh guru a moment ago you fetched forth a person who was put into your thigh Don't be ashamed now — At these words the yogi fetched forth her that was put into his thigh and gave her food Then the king said to the woman who had been in the thigh Oh mother divide this portion of food into two parts Eat one portion but the second portion you must not eat One portion give him to eat that is in your ear ring — At these words the female yogi felt greatly ashamed But then the fair one fetched forth her paramour and gave him food and she was in a high state of shame But after a while she said to the king Oh great king you have unmasked me<sup>3</sup> Now I will tell you something hear me I beg you look into this store room for the doings of your

wife — When she said this the king went there to look. When the gambler Krtaka who was hidden there came to light the king was struck with surprise and kept on crying out Narayan Narayana Siva Sival — Then he banished Candravati and sent the gambler Krtaka to be impaled. The yogi and the beautiful woman left and went to another  
 44<sup>b</sup> country. King Vikramaditya went to his country and said to the mother of his guru whose name was Subhavati: Oh mother of my guru it is as you said I have seen the ways of women. Thus he spoke —

— Don't ascend the throne of such a king — After these words one of the statuettes flew away.

## 20 Story of the Nineteenth Statuette The treacherous and murderous Wife

Again a statuette said: Oh king Bhojadeva I will tell a story from old times. Listen —

A merchant called Dhanasagara from the town of Bhojapuri left his son and wife went across the ocean and began to trade. On hearing a rumour that the wife of this merchant did not even look at the face of a man king Vikramaditya set out disguised as a yogi with intent to watch her conduct and he took his stand at the door of this woman.

Then one day at midnight the kotwal<sup>1</sup> was shouting throughout the town. On reaching the house of this woman he at once made a signal and the merchant's wife opened the door and admitted him. She gave him all sorts of delicious things to eat and after that while they were enjoying their love at their ease the son of the woman began to weep. The woman went away and after suckling him she returned to her place beside the kotwal. When



her boy cried again she admonished him and returned to the side of the kotwal. As he cried once more, the woman grew angry and scolded him at such a time this naughty boy does not give us rest! — and in her fury she stabbed him with a dagger and killed him. Then she returned to her place at the side of the kotwal. Then the kotwal said Oh Sukhamāvatī<sup>1</sup>, for a long space of time your boy has not cried. What does it mean? — The woman replied he has fallen asleep — The kotwal said Oh Sukhamāvatī for a very long time your boy has not cried, you have killed this boy. I did not know that you were as bad as that. Hitherto I have come henceforth it would not besit me to come. I will not come! — From these words the woman gathered that the kotwal knew about it and she said to him Oh lord of my life if you must go now eat this pastry — and she poisoned some pastry and gave it to him to eat. Then while the kotwal was drugged<sup>2</sup> by the poison she stabbed him with a dagger and killed him.

Then this woman called a yogi who sat outside the door dressed in yellow silken clothes — ? —<sup>3</sup> and adorned with flowers and said to him Oh guru you god of perseverance in righteousness. At present I have no husband let it not take too long a time this body(?)<sup>4</sup> must be removed. I alone cannot do it come! — and she made him enter. Then she bade him remove the body and she herself laid hold of a lock of the yogi's hair seized a gun(?)<sup>5</sup> and went behind him. On the way she instructed him Oh yogi drop him as soon as I bid you — Thus she went along giving him directions.

When they came to the river the woman stopped on the bank holding the gun in her hand. The yogi seized the dead body and began to cross the river. Then the woman

said Oh guru drop him as soon as you have gone (into the water) up to your knees But the yogi who knew that she was going to kill him went on even though he had gone in up to his knees and said I have not yet gone so far But as soon as he had got in up to his neck he dropped the dead body dived into the water and remained there Then the woman aimed at him with the gun and shot After that she went back to her house The yogi who was in the water took the gun and returned to his kingdom

Later on when one two years had passed King Vikramaditya learnt the news that the merchant Dhanasagara had returned and he seized the gun assumed the form of a bard and went to the merchant to sing songs On seeing the gun the merchant said to his wife Oh Sukhamavati it resembles our gun Bring our gun that I may have a look at it Sukhamavati replied Oh husband I have put it away carefully — Thus she tried to dissuade him The next day he again said Oh Sukhamavati bring the gun that I may have a look at it Unless you bring it I shall punish you — As he thus addressed her severely Sukhamavati stood there without saying anything And the merchant thought then it is quite true what this noble man sang

45<sup>b</sup> Intending to kill her husband she put poison into his food and made him eat it And when he was lying like dead drugged by the poison she stabbed her husband with a dagger and killed him In the night she scattered abroad her belongings broke them to pieces and rushed out bursting into tears — A robber has killed my husband she exclaimed and wept aloud This awakened the towns people in the night and they came to investigate while they were looking at every place they set their eyes upon lay

the belongings broken to pieces The inhabitants then picked them up and delivered them to the woman She kept on crying I will be burnt with my husband Then people saw that she was taken care of and that (the dead body) was cast into the river — This song he sang

All this has been done by this wicked woman The gun is wanting Certainly it is true — While he was saying this king Vikramāditya seized the gun and came to investigate At sight of the king Sukhamavati said Oh king you come to unmask me Say nothing keep quiet — As she revealed her alarm by these words the merchant turned her out king Vikramāditya went to his residence —

— Don't ascend the throne of such a king — After these words one of the statuettes flew away

## 21 Story of the Twentieth Statuette Vikramāditya's Conflict with the Sorcerer

Again a statuette said Oh king Bhojadeva I will tell you a short story<sup>1</sup> Listen!

king Vikramāditya was travelling disguised as a yogi and altered beyond recognition he was astir to watch the doings of women This very night the most beloved wife of this king came accompanied by two friends and addressed the yogi Oh guru we want to go to a certain place come and show us the way We dare not cross the river — Thus she spoke and the yogi conducted them along Then while her two friends lighted her along with a lantern the most beloved wife of this king went to learn spells the 46<sup>a</sup>

And she went to an ascetic called Bhairavananda who lived beyond the ocean and king Vikramāditya followed and watched her Then the queen bowed down before the ascetic and said — — — The ascetic replied have you

said Oh guru drop him as soon as you have gone (into the water) up to your knees But the yogi who knew that she was going to kill him went on even though he had gone in up to his knees and said I have not yet gone so far But as soon as he had got in up to his neck he dropped the dead body dived into the water and remained there Then the woman aimed at him with the gun and shot After that she went back to her house The yogi who was in the water took the gun and returned to his kingdom

Later on when one two years had passed King Vikramaditya learnt the news that the merchant Dhanasagara had returned and he seized the gun assumed the form of a bard and went to the merchant to sing songs On seeing the gun the merchant said to his wife Oh Sukhamavati it resembles our gun Bring our gun that I may have a look at it Sukhamavati replied Oh husband I have put it away carefully — Thus she tried to dissuade him The next day he again said Oh Sukhamavati bring the gun that I may have a look at it Unless you bring it I shall punish you — As he thus addressed her severely Sukhamavati stood there without saying anything And the merchant thought then it is quite true what this noble man says

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king Vikramaditya was travelling disguised as a yogi and altered beyond recognition he was astir to watch the doings of women This very night the most beloved wife of this king came accompanied by two friends and addressed the yogi Oh guru we want to go to a certain place come and show us the way We dare not cross the river — Thus she spoke and the yogi conducted them along Then while her two friends lighted her along with a lantern the 46 most beloved wife of this king went to learn spells

And she went to an ascetic called Bhairavananda who lived beyond the ocean and king Vikramaditya followed and watched her Then the queen bowed down before the ascetic and said — — —<sup>2</sup> The ascetic replied have you

said: Oh guru, drop him as soon as you have got the water) up to your knees. But the yogi, who knew she was going to kill him, went on, even though he got in up to his knees, and said: I have not yet got far. But as soon as he had got in up to his neck, he dropped the dead body, dived into the water and remained there. Then the woman aimed at him with the gun and shot. After that she went back to her house. The yogi who was in the water, took the gun and returned to his kingdom.

Later on, when one, two years had passed, King Vikramāditya learnt the news, that the merchant Dhanasāga had returned, and he seized the gun, assumed the form of a bard, and went to the merchant to sing songs. On seeing the gun, the merchant said to his wife: Oh Sukhamāvatī it resembles our gun. Bring our gun that I may have a look at it. Sukhamāvatī replied: Oh husband, I have put it away carefully — Thus she tried to dissuade him. The next day he again said: Oh Sukhamāvatī, bring the gun that I may have a look at it. Unless you bring it, I shall punish you — As he thus addressed her severely, Sukhamāvatī stood there without saying anything. And the merchant thought: then it is quite true what this noble man sang.

45<sup>b</sup> Intending to kill her husband, she put poison into his food and made him eat it. And when he was lying like dead, drugged by the poison, she stabbed her husband with a dagger and killed him. In the night she scattered abroad her belongings, broke them to pieces and rushed out, hursting into tears — A robber has killed my husband, she exclaimed and wept aloud. This awakened the townspeople in the night and they came to investigate, while they were looking, at every place they set their eyes upon, lay

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the belongings broken to pieces The inhabitants then picked them up and delivered them to the woman She kept on crying I will be burnt with my husband Then people saw that she was taken care of and that (the dead body) was cast into the river — This song he sang

All this has been done by this wiled woman The gun is wanting Certainly it is true — While he was saying this king Vikramaditya seized the gun and came to investigate At sight of the king Sukhamavati said Oh king you come to unmask me Say nothing keep quiet — As she revealed her alarm by these words the merchant turned her out king Vilramaditya went to his residence —

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And she went to an ascetic called Bhairavananda who lived beyond the ocean and king Vikramaditya followed and watched her Then the queen bowed down before the ascetic and said — — —<sup>2</sup> The ascetic replied have you

was delighted became a peacock and set about picking up the coins one by one devouring and swallowing them But then the guru Subhūti made the king into a cat and it seized the peacock and killed it Then the whole course of events was related to king Vikramāditya and every person present in the assembly hall was amazed Then one day Vikramāditya asked leave of his father in law, king Viradeva took the princess with him returned to his kingdom and lived in happiness —

— If you possess such strength of mind you may ascend this throne — After these words one of the statuettes flew away

## 22 Story of the Twenty first Statuette The faithless Wife and the faithful Minister

Again a statuette said Oh king Bhojadeva hear a story of mine —

In the city of Jambupura king Vikramāditya was deserted by his father in his childhood Then the minister brought him up and looked upon him entirely as his own son One day he sent him to learn the art of reading He was taught all sciences the art of love(?) and was instructed in all disciplines and made a scholar<sup>2</sup> Then the minister fetched the king's daughter from the town of Jambupura and married her to him For his own son he fetched the minister's daughter from another country than that of the young queen and married her to him

After that both the prince and the minister's son bade their attendants accompany them that they might go a hunting and they mounted their horses and started on a hunting expedition Now as king and minister were going along on horse back spurring their horses their attendants could not

keep up with them. When they had traversed a distance covering four or five days their horses carrying them along at a gallop they reached a large impenetrable forest. While at night fall they were pondering where to go the minister laid the king into his lap put ready an arrow and kept watch. While he was sitting thus the five senses of the king began to speak. The mouth said I don't wish to remain 47<sup>b</sup> with the king he is going to die no one else shall kill him. I will kill him in the form of a tiger — The nose said I don't wish to remain with the king I will kill him in the form of a serpent I will kill him — To-morrow I will kill the king in the form of an ogre said the eye. Then the ear said I don't wish to remain on the king's body I am going to leave it. Now I will kill the king in the form of an elephant — Thus spoke the ear. Then the mind said I don't wish to remain with the king I will leave him and appear in the form of a pond I will appear in the form of a tree. If he comes to rest underneath the tree I will tie him to it and kill him if he comes to drink<sup>2</sup> water being thirsty I will drag him down and kill him — Thus spoke the mind.

On hearing all this the minister became embarrassed and reflected how can I now protect the king? — And while he sat thus the king woke from his slumber and at dawn he performed the necessary rites. And when they had eaten their fill of fruits in the wood the minister's son said Oh great king I have already made sure there is danger from tigers there is danger from serpents there is danger from ogres there is danger from furious elephants — and mounting his horse he said follow me — and led the way. Seeing a tiger on the road he led him another way. On seeing a serpent he changed the route and led him away then seeing an ogre he led him another way. When he

investigation necessary? What will foreign countries say? When it is said that he killed his own son in law and the minister in their room<sup>1</sup> what will people say afterwards? — With these words they stopped the candālas then they went to the king and told him all that had happened and upon their entreaties the king had the minister's son fetched back and questioned him about the whole affair. Oh minister's son what about this affair? Who killed my son in law? — To this question the minister's son replied. Oh great king what shall I say? While the three of us myself with the king and the queen were in that room the king met his death. Both the queen and I know of it but besides no one else knows. Only the queen's and my righteousness will know the supreme deity will know in this sense<sup>2</sup> in this sense he will decide — Thus she spoke. Then the supreme deity the god Agni appeared in the sky and said. Oh great king the minister is innocent. The fact is that

49\* your daughter has killed him — After thrice speaking thus the god Agni told the king everything in the words such was their manner of acting — And then he vanished. Then the king had his daughter severely flogged and banished her.

And then the king said to the minister. Oh minister's son you were not guilty don't hang your head — and he granted him a favour and dismissed him. While they were taking steps to consign to the fire the body of the prince the minister's son said. Oh great king don't arrange a cremation! I will carry away with me the dead body — And he had a copper coffin made of a size that would hold the king and he put him into the coffin — after anointing him with many perfumes and after soaking him with oil he put him into the box — and placed it on a horse asked leave of the king and left. He himself too

the lead and let the dead body follow behind. He went along shedding endless tears.

On reaching the town of his father-in-law, the minister considered: I must pay a call on my wife; it would not besit me to pass by without visiting her. The right thing to do is to watch the doings of women, to examine them — And he hung the dead king into a tree, took both horses, and on entering the town he went to the house of his father-in-law, and called out. (The father-in-law) came to look down, and finding that his son-in-law had arrived, he descended, had his feet washed, conducted him upstairs, paid him respect and much honour and regaled him with a meal. Now in the night when the couple were sleeping together, Rūpavati said: Oh honourable husband, whose is the other horse? — To this question the minister replied: Oh Rūpavati, my comrade has gone to another village, early to-morrow he will come here — Then Rūpavati rejoined: Oh you, you are mocking me. I know why you did not take your comrade with you — The minister said: Oh wife, how do you know? — Rūpavati replied: well, a jackal came and howled: in such-and-such a tree is a dead body, how can I eat it, it wept — Again a jackal howled: come, 49<sup>b</sup> let us throw it down and eat it, come! — Once more a jackal howled: how can I eat the dead body, which is placed in the top of a tree?

Because Rūpavati<sup>1</sup> had heard this howling of the jackals, she said to her husband: Oh husband, I have questioned the jackals — To this the minister replied: Oh wife Rūpavati, the owner of this horse is our king; I will tell his story, hear me! — Our king and I went a hunting. As our horse had carried us along at a gallop, we rested far, far away in an impenetrable forest. Then the king went to sleep,

being tired I however scenting danger dared not go to sleep Then the king's five senses began to speak and I sat listening It was as follows the mouth said that it would become a tiger and kill him the nose that it would become a serpent and kill him the eye that it would become an ogre and kill him the ear that it would become a pond and kill him Everywhere at the corresponding places I saved the king deeply affected by the great dangers On reaching the town of his father in law we went to the princess and were her guests Then in the night as the queen's lover could not come to her for a long time she became furious seized a sword which was in her room and killed the king Then she caused trouble by saying that I had killed him And only through my righteousness was my life spared

Then I considered the king is irretrievably dead<sup>1</sup> I will carry his dead body with me — and I put him into a copper coffin and took him with me Then I came here to see your face on my way as it seemed the right thing to do — To this Rupavati replied Oh husband don't be alarmed When I went to bathe at the sacred bathing place of Candraprabhā I worshipped Durgā and sang a song of praise Then Durgā was pleased and granted me a boon every time you are in distress come to me to ask for a boon she said Now this dead body you and I — — —<sup>2</sup> having made the indispensable arrangements to worship the supreme deity<sup>3</sup> they went to  
50\* the goddess Durgā

Now they worshipped the supreme deity and sang her praise with devotion Then the supreme deity spoke Oh Rupavati ask for whatever boon you may wish — Rupavati said Oh supreme deity have the mercy to restore to life our king Unless you have the mercy my husband

will die together with the king and I shall die together with my husband — When she had said this the supreme deity became visible together with her body of followers and restored him to life. This being accomplished the supreme deity vanished. Then Rupavati placed the king between them and conducted him to her house, paid him reverence and regaled him with every sort of food. When the minister had told of the king's dying and being restored to life the king said, May fortune favour you. Oh minister, you are my father and mother — And henceforth he lived in joy.

One day the minister's son asked leave of his father in law and departed together with Rupavati leaving the precedence to the king. Upon their arrival in the town of the king's father in law they entered and when the townspeople became aware of it they went to the king and reported, Oh great king, they have restored to life your son in law who was dead and are bringing him hither — Being told this the king went with them to make sure. Then he displayed great submissiveness, honoured his son in law and led him upstairs. Then he regaled him in all manner of ways. Then the whole course of events was related to him in the absence of the queen and then king and queen, the minister and Rupavati these four returned to their kingdom. On learning the news the townspeople sounded musical instruments, formed a procession of elephants and conducted them into the royal palace. Then the young minister reported to his father everything that had happened till then he reported. And his father said, Oh son, there is no minister like you, rule this country with great pleasure and live in happiness — After speaking thus king, queen and minister lived in happiness —

— If you display such strength of mind it may be possible for you to take your seat on this throne — After  
 50<sup>b</sup> these words one of the statuettes flew away

### 23 Story of the Twenty second Statuette The Gifted Daughter in law

Again a statuette said Oh king Bhojadeva I will tell a story from old times Listen —

The king of the town of Gauda Karnasena and his minister Buddhisena lived in this kingdom with perfect religious observances and devotion and were of a righteous mind The minister Buddhisena had an only son To get him married he sent to search for a daughter in law He selected one who was very handsome endowed with the marks of perfection and of good family and gave her to him as his wife One day he said to his son Oh son which are the good qualities of your wife? Ask her! — And his son asked Oh wife Dhanavati which are your good qualities? what about it? — To this question Dhanavati replied Oh husband what can a woman do? Manage well the things you have acquired give you your meals to your satisfaction take care of your bodily These are my good qualities — When she had said this he related her answer to his father He said this first wife of yours is an impediment — and again he looked for one and gave her to his son

Again the father asked Oh son ask this wife the same questions as before — The son asked Oh wife which are your good qualities? — To this Jnānavati replied Oh husband the qualities of a wife can make a rich man poor and a poor man rich — This answer he related to his father He said Oh son this was the right one to make your wife — and he committed the revenues and expenses



to the charge of Dhanadatta<sup>1</sup> Further he deposited with him many sorts of cowries with the secret thought of testing the skill of his daughter in law

And afterwards when the cowries were invested<sup>2</sup>, his daughter in law gained *dhyabas* with the cowries Then the father asked Oh daughter in law bring me the cowries in your possession — The daughter in law replied Oh father the cowries have been invested and *dhyabas* have been gained Take them if you want to father Then the father said in this case let them remain with you — and he went away Then she gained *mohols* with the *dhyabas* after these had been invested Again with the *mohols* she gained *sahis* Then her father said bring me the *dhyabas* — The daughter 51 in law replied when the *dhyabas* were invested I gained *mohols* when the *mohols* were invested I gained *sahis* Take them father — In this case let them remain there her father said and went away Then she further gained gold with the *sahis* And her father said Oh daughter in law bring me the *sahis* you had gained — She replied Oh father with the *sahis* I have gained gold Take it if you want to — Her father said let it remain there — and he did not accept it Considering these facts her father thought his daughter in law a goddess of wealth<sup>3</sup> and entrusted to her care all his property Then she took the good coins mixed them with gold and after taking a certain sum on loan(?)<sup>4</sup> she put them away in a box She laid them out in a large earthen jar

Some time after this a certain *Duṣṭabuddhi*<sup>5</sup> from this town egged the king on and said Oh great king you are not king in this town the minister has become king — The king replied Oh *Duṣṭabuddhi* how shall I act? — *Duṣṭabuddhi* said the minister has become your superior

banish him! — Thus he spoke. On hearing his words the king issued a warrant. Then many people called forth and at midnight they went to fetch the monster down and said to him. Oh minister in obedience to the king's command you cannot stay here — and they turned him out of his room locked it up and tied him with ropes and then the minister said. Oh men what is my misdemeanour? — To this question the king's men replied. what do we know? It is the king's order. Off with you! — and they turned him out. Then his daughter in law said amid streams of tears. give me only this box I pray you — They said take it — And she took the box. Id a lantern(?) and the five of them went off.

- 51<sup>b</sup> When on the second day of their journey they came to a certain town. Jumanati said. Oh husband we were living in happiness now we have become unhappy. Is there at present any money to buy with? — As nobody had any money about him Jumanati said. Oh honourable husband take a weight of gold I have carefully carried with me and buy food for us! — With these words she gave it to him and sent him along. The minister's son went into the town but when he had sold the gold in the market place and received ready money he reflected. if I start feeding those with this money it soon will be spent. if I use it alone it will last a year. In the kaliyuga from where is the father from where is the mother from where the wife? By no manner of means can it be.

And he left for another country and as he had not yet come back after a long space of time she at last said to her father. Oh father your son has not come. Take this weight of gold — I have carefully carried it with me — and buy food for us — With these words she gave it to him.

and sent him along. But the father had similar thoughts and he, too, went to another country. Then she said to her mother: Oh mother, those two have not come back. As to me, I am a young girl, how can I go? You go, I beg you! — and she gave her a weight of gold and sent her along. She, too, had similar thoughts and likewise went to another country.

Then she said to her elder co-wife: Oh elder sister, those three have not yet come back. How shall we act? If we act, as I tell you, we may get in contact with them. — The elder co-wife said: act as is suitable. What shall I say? — The younger one said: we cannot continue being women. You must say that I am your husband, I will say that you are my wife. — Thus agreed, Jñānavatī<sup>1</sup> left off her female dress and her ornaments, —?—<sup>2</sup>, wrapped herself up in a cloak, and went into the town. In the market-place she sold gold, got *dhyabās* and *sāhis*, and with this money she bought male and female attire, a female head dress(?), a turban, a cloak of fine cotton cloth, a bow, a sword, many useful articles and a fine horse. Having bought this, she dressed herself in male attire and clothed her elder co-wife in a female dress. And when, thus fitted out, they saw a 52\* noble man coming along, they accosted him and said: Oh noble man, I come from a foreign country. Are there any persons here who might be made my attendants? If there are, bring me a hundred. — There will be, I will bring some, he replied and went away. He brought a hundred, as she had said, and engaged them as her attendants.

Now she instructed her attendants: when the king of this country makes his appearance in public, inform me! — and she put them on the look-out. Then when they informed her, that the king had appeared in public, she rode along

on horse back. Having her wife carried along in a litter and accompanied by her attendants she led them at full speed to the king's assembly hall. When the king caught sight of her he asked: who is this noble man who is approaching? — and he sent to inquire. Oh noble man who are you? Why do you come here? — To this the noble man replied: I am the son of the minister of a town called Gauda. I have come here after a quarrel with my father. If it be possible I will stay here as your servant; if not I will go to another place. — At these words they bade him wait and reported his answer to the king. The king said: I will give him wages; he need not go anywhere else — and he sent for him. He was brought and when he was in the presence of the king the latter said: Oh noble man to be engaged as a servant in my kingdom what wages would you take? Thus he asked. Then the noble man replied: Oh great king what shall I say? for me a hundred men are not sufficient. You may give (wages) after testing me. When he had said this the king gave him presents entrusted to his care all affairs of roads and fields and gave and entrusted to him the supervision of the custom houses. Further he gave to him every sort of property: houses and fields. To his attendants he gave a house to each of them. And then he became the king's minister and continually took care of everything.

Then one day Juhnavati said: Oh elder sister let us invent a scheme to induce our husband to come here and to induce our father and mother to come. — Thus they took counsel together and she began to give alms daily to the poor (arguing in the best winning way) guests, foreigners, ascetics and Brahmins: all these individuals I will watch 52\* and I give them a sum of four or two paks. When this is

rumoured in the east in the south in the west and in the north people will come — One day the wife of the minister Buddhiseṇa came there to beg for alms. At sight of her Jñānavatī said: Oh elder sister, do you see a certain person? Our mother has come — and having pointed her out to her she said: Oh mother<sup>1</sup> what shall I give you? — The mother said: Oh lord, give me clothes — Will you go further or will you stay here? If you will stay here I will support you — To this her mother replied: Oh lord, with your permission I will stay — Well be it so she said, made her enter, clothed her and assigned to her the occupation of milking. On another occasion Jñānavatī saw Buddhiseṇa approach and said: Oh elder sister, such and such a one who is our father has come — And she pointed him out to her and said to him: Oh hermit, will you stay here or will you go further? — The hermit replied: I will stay — And she placed him on the right side of the door.

When thereupon Jñānavatī saw her husband come she said: Oh elder sister, do you see such and such a one? Our husband has come in fact — and she pointed him out to her, went to where her husband stood and said: Oh foreigner, if you will stay here I will support you — The foreigner replied: with your permission I will stay — And she dressed him in fine clothes and admonished him: you must not leave us and go somewhere else — When she had thus made them settle down in her residence near herself one day she<sup>2</sup> let her father, mother and husband come in to her, took off her turban, stood before them and began: Oh father, are you not Buddhiseṇa? — and they asked about each other's doings and talked together about all details and then she concluded: you have deserted us but now we have carried into effect a clever scheme

of perfection — When the princes had overheard this conversation they shot them and the elder one took the parrot roasted and ate it the younger one took the myna roasted and ate it

The next day as they were travelling along on horse back the elder brother fell from his horse and died Then the younger brother burst into tears hung the dead body in a tree and went out to buy fuel in order to arrange a cremation Now Parvati and Mahadeva came into the sky to play Parvati caught sight of the dead body and said Oh supreme deity Mahadeva this prince is very beautiful and worthy of compassion Grant him the gift of life — At her bidding Mahadeva restored him to life Then the prince said while I have been asleep my brother has left me and gone away — When in sore distress shedding endless tears he had come to a certain town the king of this town which was called Gandhahasti had died and as they had no king they had sent out (an elephant) Gandhahasti to search for  
 54\* one<sup>1</sup> They had made it carry a garland of flowers on a pitcher made of silver<sup>2</sup> and had caused it to scour(?) the country About this time the prince entered the town On seeing him the elephant Gandhahasti consecrated him with the water which was in the pitcher hung around him the garland of flowers formed a procession and made him king

Meanwhile his younger brother had just made every thing ready for carrying out the cremation but as the dead body was gone he began to wander about shedding tears When one day he came to a certain town he entered it and took up his abode with a potter The household of this potter consisted of four persons(?)<sup>3</sup> When the prince during the night heard them quarrelling amid streams of

tears —?—<sup>1</sup>, he asked why were you weeping? What is your affliction? — To this they replied well noble man, it is our turn to be given as food to an ogre<sup>2</sup> Where four persons live together, one must be given as food to an ogre Therefore we wept — The prince said you need not be afraid I will go for your sake — And he took steps, prepared a granary of food, and in the evening he took a ploughshare, and — in the place where food was given to the ogre, there stood a building<sup>3</sup> The things he had carried with him, he placed in the open field, and he himself, took his stand in the building and locked the door

Now at midnight the ogre appeared, but as he saw no human being he said Oh most wicked human being who are in this building, are you coming down? Come! — Being challenged in this way the prince said Oh vile ogre you cannot eat me I have a tongue like that, look! — and he threw down the ploughshare While the ogre in his rage grasped the ploughshare firmly, the prince drew his sword after worshipping Karmadeva<sup>4</sup> descended from the building smote and killed him The next day two of the king's men came along On seeing the ogre lying dead they thought nobody is here, who has slain this ogre? — And on seeing but a young prince these two came to an agreement and stabbed the boy prince with a dagger threw him into a well, went to the king and said Oh great king this night we have killed the ogre — Thus they informed the king He asked Oh men, is it true? — and sent someone to verify it On seeing the ogre dead, he granted them a reward and dismissed them

Now a brahman called Viṣṇusūnam who had become poor, came along begging alms Meanwhile he became thirsty, and as on looking into the well, he saw the boy,

55<sup>b</sup> son. — And she sent her out to tell him that he might come the same evening. Again she asked, seeing Jahorāj approaching who is he? — The friend replied: it is he that is in charge of the jewels — At this answer she sent her out to tell him, that he might come the same evening; and her friend said to him: Oh Jahorāj, you must come this evening, — so she told him.

When night had come, the young kotwal made his appearance and was shown into a room. Then the minister's son came and was likewise shown into a room. Finally Jahorāj came and he, too, was shown into a room. Then the princess, accompanied by her friends, went into the room of the young kotwal, sat down beside him, took his turban and tore it to pieces for him. The kotwal was in a great state of alarm. She took another turban, made him himself wind it around and turned him out. Then she went into the room of the minister's son; on seeing her come to sit down beside him, he was greatly alarmed. She took his turban, tore it to pieces, took another turban from her friends, made himself wind it around and turned him out. On seeing the minister, the kotwal said that he intended to have him impaled, but as the minister's son implored him, he let him go.

Finally the princess went into the room where Jahorāj had been put, and sat down pressing herself close against him, and Jahorāj placed his feet in the queen's lap and locked her in her arms. Then the princess took the turban of Jahorāj and tore it to pieces for him. Jahorāj seized it, and tore it into still smaller fragments than she had done. Then she filled a drinking vessel with water and gave it to him. Jahorāj took it, looked into the water and returned it. The princess took a fine turban, made him himself wind



it around led him into the central room and after they had expressed their love in many ways and made the necessary appointments she turned him out

When the kotwal saw him on his way he arrested him took him with him and after putting the whole affair deferentially before the king he led him away to be impaled 56\* Then an uproar arose in the town and when the princess who sat at a window of the palace on looking down learned that Jahoraj was being led away to be impaled she sent someone to stop it On being told that their young mistress had declared that she did not know<sup>1</sup> whether Jahoraj should be impaled they dared not impale him Then the princess went to the king and said Oh venerable father give me a husband — The father said I will select one — The princess said Oh father I have selected one give me Jahoraj — To this her father rejoined Jahoraj has been impaled — The princess replied Jahoraj is still alive — If he is alive take him! — and she sent someone to fetch Jahoraj When he arrived she brought him before her father Then the king inquired Oh Jahoraj what is your parentage? — To this Jahoraj replied I am the son of king Ratnadhvaja of the city of Hastinapura — and he continued I have come here in a wretched state after a quarrel with my father — When he had told this the princess was given him for a wife

Now one day the prince said to his father Oh father through your glory I have been living in happiness but now I will return to my own country — After he had asked leave in this way his father the king gave him plenty of jewels summoned the merchant and said Oh merchant on the voyage you must take care of my son in law who will go with you — and he committed him to his care

together with the princess. Then they went onboard the ship with the merchant, and they started to cross the ocean. But the merchant fostered evil thoughts and resolving to return soon, he threw the prince into the sea without the princess noticing it. Expecting that he might receive a reward when he came back to his own king with the princess, he threw the prince into the sea. He sank, but when he had risen upward till he came to the surface, the princess 56<sup>b</sup> caught sight of him and dragged him out. The merchant did not notice her dragging him out. She put him into the central room of the ship and locked the door.

About this time they reached the other shore, and the merchant sent word to the king: Oh mighty king, I have brought for you a certain person, a very beautiful queen — Thus he informed him. The mighty king repaired to the place in person, and when he met with the merchant, the latter paid his respects to the king and said: Oh king, may it please you to look into the central room of the ship! — The king called out: Oh queen, open the door! The queen replied: as for my husband, he is a prince from the city of Hastināpura. It has come to pass in this way: my husband is a man who has been nursed through the machinations of his step mother, and has become endowed with the thirty-two marks of perfection, when both brothers ate the flesh of a parrot and a myna — On hearing this, the mighty king said: Oh queen, is this husband of yours still alive? — The queen said: that merchant has thrown him into the sea and thus killed him — The king said: Oh queen, in any case you must tell me, whether he is still alive or not. This husband of yours is my brother — As he said this, the two who were inside, took counsel together, and then they opened the door and came out, and as they

met, both hurst into tears, questioned each other, told all that had happened till then, and were greatly amazed. The merchant was punished and banished. Then (the elder brother) formed a great procession, conducted both his younger brother and the young daughter in law (into the town) and henceforth they lived in happiness. Then both brothers joined together, waged war on their father, conquered many kingdoms, forced their father humbly to pay the requisite tribute, and lived on<sup>1</sup> —

— If you possess such strength of mind, it may be possible to take your seat on this throne — After these words one of the statuettes flew away

## 25 Story of the Twenty fourth Statuette The Adventures of the Four Skilled Comrades

Again a statuette said Oh King Bhojadeva I will tell a story from old times<sup>2</sup>. Listen, I beg you —

King Manikunḍa of the town of Kālinga had a son Manikumāra. This prince had made up his mind to go abroad, and (he and) the minister's son Prāṇākara, a carpenter Vidyākara and a blacksmith Karmadhara, these four took counsel together. Then the prince said what powers<sup>3</sup> have you, that you can go abroad? tell me that — To this the blacksmith replied I can make a —?—<sup>4</sup> and send it to the place I bid it, to investigate — And the carpenter said I can make a couch from manāpavana wood and direct it flying to the place I bid it — The minister's son said I know how to instil life into a dead person and give him back to life — When they had said this, the king remarked when such knowledge exists, what is there to be afraid of? Let us make ourselves acquainted with many

counsel with them. But they could give no answer; even though he promised to give them great riches and favours, they could give no advice. Then an old go-between of this town, Mālini, said: Oh king, if I can bring you the princess, 8\* will you give me a reward? — The king replied: I will give you what you demand. — When he had said so, the aged woman went onboard a ship and sailed quickly up the river. Then she dragged the ship up on the bank of the river and went into the town; and while she was walking along full of apprehension on seeing that no people were in the market-place, she came across the prince. He said: Oh woman, how have you come to a place like this? — To this question of the prince, the aged woman replied: I am on a voyage to foreign parts. Now I have met you through my good fortune, what have I to fear? Now make me your slave. — At these words of her, the prince took the old woman with him, and the three of them, king, queen and the aged woman lived in happiness.

One day the aged woman said to the queen: Oh honourable queen, as often as our king takes a meal, he divides it into four portions, three of them he puts aside and he eats only one of them. Why is it so? — To this the queen replied: I don't know why it is so. — The aged woman said: Oh queen, unless you enjoy the confidence of your husband, what sort of a wife are you? — The queen thought it quite right and one day she asked her husband: Oh great king, what is the reason why you, as often as you take a meal, divide it into four portions and put three of them aside? — To this the king replied: Oh queen, I cannot tell you. — The queen rejoined: if you do not tell me, I am not your well-beloved wife, — and she kept on charging him with murder.<sup>1</sup> Finally the king said: Oh queen, are

these three, the carpenter, the blacksmith and the minister's son appeared. She gave them food and made them eat it. Then they divided it into four portions, and they ate each one of them and one portion they put aside. On noticing this, the queen asked: Oh noble man, 'tis strange! Why do you make four portions? You must tell me the reason. — To this the minister replied: Oh queen, we started four of us, when a tiger which was lying dead on the wayside, after being restored to life, began to pursue us, the king alone was at a loss where to go. One of the portions is for him. — After she had heard them tell thus, she took a ring<sup>1</sup> she was wearing and showed it to them. The minister put the ring to his heart and stood there weighed down with

59\* deep affliction. Then the queen said: that man was my husband. The king here and his men have done him to death by underhand means, and have brought me here like robbers. — The minister asked: does the body of that king still exist or not? — The queen replied: I have test the body of that king in the city of Puṣkarāvati, carefully put into oil, it still exists. — The minister said to the blacksmith: Oh blacksmith, you must display your mental power, — and he made a —?—<sup>2</sup> and sent it to investigate. Soon it returned with the report that the body still existed. Then the minister said to the carpenter: Oh carpenter, you must display your mental power. — And he constructed a couch to be carried on the shoulders<sup>3</sup>—?—<sup>4</sup> and the four of them mounted the couch and set out to land in the city of Puṣkarāvati. And at the place where the king had been laid they saw him lying in the same state, as had been pointed out to them by Queen Suvarnakeśari, and then the minister performed a charm and restored him to life<sup>5</sup>, and the four of them paid him their respects. Then the king said: Oh

minister, how have you come here? — The minister told him all that had happened. Then the king said may fortune favour you all, — and was amazed. Then he procured inhabitants for this kingdom and lived in happiness.

Later on he went back to his own kingdom and sent a message to his father. He became glad of heart, formed a procession and conducted him (into the town). The prince related to him the whole course of events. Then they assembled the entire kingdom, made war upon the town of Patana, conquered it in the war and forced the king of the town of Patana to pay the requisite tribute —

— If you possess such courage and energy, it will be possible to ascend the throne. — After these words one of the statuettes flew away.

## 26 Story of the Twenty fifth Statuette The Grand son who executed his Grandfather

Again a statuette said Oh king Bhojadeva I will tell a story from old times. Listen — After this opening the statuette said

these three, the carpenter, the blacksmith and the minister's son appeared. She gave them food and made them eat it. Then they divided it into four portions, and they ate each one of them and one portion they put aside. On noticing this the queen asked: Oh noble man, 'tis strange! Why do you make four portions? You must tell me the reason — To this the minister replied: Oh queen, we started four of us when a tiger which was lying dead on the wayside, after being restored to life began to pursue us, the king alone was at a loss where to go. One of the portions is for him — After she had heard them tell this, she took a ring<sup>1</sup> she was wearing and showed it to them. The minister put the ring to his heart and stood there weighed down with

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minister, how have you come here?—The minister told him all that had happened. Then the king said may fortune favour you all,—and was amazed. Then he procured inhabitants for this kingdom and lived in happiness.

Later on he went back to his own kingdom and sent a message to his father. He became glad of heart, formed a procession and conducted him (into the town). The prince related to him the whole course of events. Then they assembled the entire kingdom, made war upon the town of Palana, conquered it in the war and forced the king of the town of Paṭana to pay the requisite tribute—

—If you possess such courage and energy it will be possible to ascend the throne.—After these words one of the statuettes flew away.

## 26 Story of the Twenty fifth Statuette The Grand son who executed his Grandfather

Again a statuette said Oh king Bhojadeva I will tell a story from old times. Listen.—After this opening the statuette said

The fame of the righteousness of king Vaikarna in the town called Javadvipa<sup>1</sup> was known throughout the world. This king had a minister called Vairocana. They were great friends. One day they called together all their subjects and went a hunting. Then being carried along at a gallop by their horses the king came to one place, the minister to another, and the subjects to still another place. As the subjects could not keep the pace they turned back. King and minister came into an impenetrable forest and having become hungry and thirsty, the minister went in search of water. At a certain place he saw a fine pond and drank from the water. Then he caught sight of letters on a stone



not I your servant? A lawless man you may neither call  
 0<sup>b</sup> your father nor your grandfather — With these words he  
 put his grandfather to death with a blow from his sword  
 On seeing him performing the execution the whole crowd  
 stood gazing at each other Then the minister's sons and  
 grandsons were locked up in a secluded place without  
 being killed Every day a fruit was given to each of those  
 twelve persons as food And they argued with each other  
 if all of us eat of this food all will die Therefore eat this  
 food you alone that have put your grandfather to death  
 If you alone be spared<sup>1</sup> all of us shall go to heaven Attain  
 heaven for us! — Saying so one died two died and in this  
 way all died He that had put his grandfather to death  
 alone survived

Now one day another king sent messengers (to see)  
 whether this king had a minister or not The messengers  
 said Oh great king we have a dispute we know not what  
 is called the germ of everything the flower of everything<sup>2</sup>  
 You must send it to us as a present — Thus they informed  
 him Then the king called together all the ministers and  
 took counsel with them but none could tell And thus he  
 was in great trouble

Then when the face of the woman who as usual came  
 to give food to the minister's son was not bright he asked  
 Oh elder sister today there is something amiss Your face  
 is not right How is the king's state of health — To this  
 the woman replied Oh brother our king has got into great  
 trouble for the king of another country has forwarded to  
 him the demand to send him as a present the germ of  
 everything and the flower of everything He has assembled  
 all his ministers but they cannot tell for all his questioning  
 and therefore he is greatly troubled — Thus she spoke

The minister's son said Oh elder sister hear me I will explain this matter but don't tell that I am still alive The germ of everything is clay the flower of everything is cotton Send him these two articles — Thus he spoke The woman went away and expressed herself before the king Oh great king I will tell the meaning of the terms in question you need not be troubled — and after finishing her praises in performance of the daily rites she said to the king the germ of everything is clay and the flower of everything is cotton Oh great king — After being thus informed he sent both 61<sup>a</sup> articles as presents

After inspecting them the foreign king was silent but once more he sent messengers handing over to them two horses<sup>1</sup> The messengers delivered into the hands of the king a letter of information and said Oh great king read the king's order in this letter! — and they handed over to him two horses that were alike and went away again When the king had read the letter and it was written there that he might find out for himself which of the horses was the mother and which the daughter he called together all his ministers but as none could tell he asked the woman Oh woman my friend! I can not tell which of these horses is the daughter which the mother? What shall I do? — When he asked thus in a piteous way the woman replied Oh great king I will tell you! Cheer up — Having in this way encouraged the king the woman went to give food to the minister's son And she said to him Oh dear brother the king has great troubles — The minister's son asked Oh elder sister from what cause? — She replied a foreign king has sent as presents two horses which are alike He has sent them to test his cleverness that he might find out which is the daughter which is the mother The ministers

not I your servant? A lawless man you may neither call  
 60<sup>b</sup> your father nor your grandfather — With these words he  
 put his grandfather to death with a blow from his sword  
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— If you possess such courage and energy, you may ascend the throne of King Vikramāditya — After these words one of the statuettes flew away

## 27 Story of the Twenty sixth Statuette The Curse of the Bear

Again a statuette said Oh King Bhojadeva, I will tell a story<sup>1</sup> from old times Listen

Having made up his mind to beautify his residence, King Vikramāditya summoned the most skilful artisans of the town and built a palace in a beautiful style Then he called a painter and said to him Oh painter, now I will see if your workmanship can be called good In my room, in the room where the king and the queen dwell<sup>2</sup>, you shall paint the ministers the herdsmen the high officials, the attendants the people around me in such a manner as to show likeness to each of them — Since he said this, the painter painted as the king had ordered him to

Now there was a learned brahman who had been brought up by the king his name was Navaratna<sup>3</sup> thus the king had named him The painter now called this Badaruci<sup>4</sup> and asked him you must tell me whether I have succeeded or not — Badaruci scrutinized (his work) and said blessed be your hand It can paint the king the queen, the ministers the herdsmen the high officials the attendants so that each of them shows likeness There is no difference But oh painter according to what is written in my books, Queen Bhānumati has a mole on a hidden part of her body, only this is wanting — Then the painter said in that case I shall put it there — and he did so Thereupon he showed (his work) to the king After looking at what had been painted

the king was dumbfounded. Then he said. Oh painter, how did you know that? — The painter replied. Oh great king, I did not know, I have put it there at the request of the paṇḍit Badaruci. — The king said. is that the case? 62<sup>b</sup> Well, then it is not your fault, — and he stood quiet for a while. Then he summoned his ministers and said. Oh minister, this brahman Badaruci has offended me, hand him over to the caṇḍālas — When this order was given, Badaruci was hidden by the minister in his house, and the latter reported to the king, that he had been handed over to the caṇḍālas, and the king felt at ease

Later on the king resolved to go a-hunting, and after assembling all his subjects, he started on a hunting expedition. Then as his horse carried him along at a gallop, all his subjects turned back, the king, however, came to a plain, and as it was the time of rest, he tied his horse to a tree, climbed into it himself, and settled himself in its top. At this place, which was dangerous on account of the numerous wild beasts, a tigress had turned up, and having born cubs, she went to seek food. Catching sight of a bear, the tigress chased it that she might eat it. The bear thought its life lost and fled in an easterly direction. And as on looking round it saw the king sitting in the tree, it came on at a quick rate, trembling with fear, intending to escape to the śālmali-tree, and it ascended the tree. And on beholding the king it said who is this, Oh friend? Let us make friends, — and they made friends, and stayed there. And the tiger stood gazing steadily up into the tree. Then the bear said. Oh friend, now midnight has come, it is time for sleep. — To this the king replied. Oh friend, I will sleep, you shall keep awake — Saying so, the king felt asleep. Then the tiger said: Oh bear, this king is no friend for

you to-morrow he will chase and kill you. Throw down this king! I will eat this most wicked human being to-morrow you can eat the horse — When it said this the bear recited a verse. The burden of the mountains is no burden the seven oceans are no burden a burden is he that betrays  
 63\* his friend a burden is he that abuses confidence — Oh tiger most excellent of all animals nobody's strength is equal to yours. How is it that you know not what has been pronounced by the supreme god the mountains are not heavy the seven oceans are not heavy the sin of betraying a friend and of abusing confidence is the most heavy of all. And above all how could I kill a man in his sleep? — Thus it spoke. At this moment the king awoke from his sleep and the bear said to him. Oh friend now I will sleep and you may keep awake — Saying so the bear felt asleep. But then a thought struck it. The tiger was on the point of fooling me completely it possesses a good deal of shrewdness. When it fools this human being it might succeed in destroying my life — Reflecting thus it kept itself awake.

Meanwhile the tiger said. Oh king this bear is your enemy since when is it your friend? To-morrow it will kill you. Throw this bear down I will eat it and go away — Thus it spoke and added to-morrow mount your horse and return. Unless you act thus it will kill you without doubt — The king thought it plausible but when he was in the act of stabbing the bear and throwing it down it seized hold of a branch of the tree and said. Oh friend is that your way after we have made friends? Had it not been said to me before? Matters stand thus to aspire to the other world you were in the act of killing me. Would that you have nothing but the syllables *sa se mi la*! — Thus it

cursed him And at dawn the tiger ate the horse which was tied to the tree and went away the bear went to its place and the king climbed down and went to his town

Then the ministers welcomed him paid him their respects and said Oh great king are you there? — The king looked into the face of the minister and said sa si mi lā — He could say nothing else The minister was amazed After arguing with each other the ministers went home and said to the pundit Badaruci Oh Badaruci how has the king become like this? Is there a remedy? — To this question the pundit Badaruci replied I have the remedy — At these words he was taken into the presence of the king and said to him Oh great king what has happened to you? — The king replied sa si mi lā — He could say nothing else — Then Badaruci recited a verse! 63

By the grace of the teacher of the gods Sarasvati dwells on the tip of my tongue therefore I know as I knew the mole of Bhānumati — Oh great king merely because I told what is written in the holy books you were going to destroy my life Now while you were walking in an impenetrable wood the following has happened and he told the course of events in the wood Oh king at the time you and the bear sat in the tree making friends you were going to stab it and throw it down At this moment it cursed you Through the evil influence of this curse you have become as you are If you want back the power of speech I will now put into your mouth the powder of Sarasvati then your saliva will flow and you will regain the power of speech\* — No sooner had this been done than the king began to speak Then he said Oh Badaruci I have wronged you from ignorance you must take that into account — After



After overhearing<sup>1</sup> this conversation the pāṇḍit Kālidāsa went back. At this moment the pāṇḍits were being led forth to be executed. Kālidāsa stopped them, took them back with him, and saying that he had just at this moment heard the meaning of these four syllables from his teacher, he arranged a meeting of the king's court and said: Oh great king, Oh minister, Oh councillors, hear me. The meaning of *apāśikhā* is —<sup>2</sup>—, while he had sunk down in the wood on a stone under the shadow of a tree, the sword was lowered against his life. — Oh great king, the prince and the minister's son were great friends. What has happened is this: while they were resting in the wood underneath a tree on a large stone slab, this most wicked minister's son killed the prince with a stroke of his sword. — When he had told this, the minister's son said: out of shame because he knew everything and I know nothing, I committed this crime. That is the truth. How shall I act now? — At these words the king became enraged, wiped on his attendants and put the minister's son to death. Then he granted rewards to the pāṇḍit Kālidāsa, making him a chief.<sup>3</sup> The younger brother of the dead prince was proclaimed king, and thus lived in happiness. —

— You must not ascend the throne of king Vikramāditya, whose superior power was acknowledged by such a king. — After these words out of the statuettes flew away.

## 29. Story of the Twenty eighth Statuette. *Vikramāditya witnesses Strange and Perverse Happenings*

Again a statuette said: Oh king Bhojadeva, listen —

In olden times king Vikramāditya lived every day in this way: he gave always fulfilled his duty, gained glory

created welfare performed sacrifices and in this way caused pleasure He caused pleasure by means of dancing singing and delicious things finally he caused pleasure to many people by means of welfare prosperity and fine arts Placing his two daughters<sup>1</sup> on a throne at either side of him he had himself fanned with a yak tail clothed himself in heavenly garments and ate heavenly food 65\*

At this time there came from the town of Candrabhāsa a bhikṣu Brahmacarin and went to Vīramāditya to beg alms On beholding the king sitting thus Brahmacarin was astonished and thought it a marvel And he remained there this time without begging alms Then the king asked Oh brahman why do you remain here? Take what you like — But the brahman dared not give any reply And the king understood and resolving to make him as happy as he himself was he descended from his throne and renouncing all his property as well as one of his daughters and giving it to the brahman he went to foreign countries together with only one of his daughters

Now in a certain wood a merchant turned up and he asked this merchant Oh friend what is your caste? Where do you come from? What is your name? — After asking thus and exchanging news they alighted together underneath a tree Then king Vīramāditya kept awake and did not fall asleep And the merchant thought this noble man had many questions I wonder<sup>2</sup> what his caste is He has no fear of the dangers from the numerous wild beasts Moreover he has many cares — In such thoughts the merchant kept awake lest the other might steal his valuables Under these circumstances the king keeping awake created a reason for the merchant<sup>3</sup> In the top of the tree a couple of the bird called *kunta* had their nest At this moment

the female bird said: "he fulfills the duty of the birds". — Then the king's wife said: such ignorant birds have such language — In such thoughts she lay there. Then a bird said: you must not eat this one eye; unless you let me eat it, I shall eat both of them — While they were quarrelling and worrying each other in this way, King Vikramāditya heard their worrying, and when he looked, he became  
 65<sup>b</sup> aware, that the eyes of the merchant who was with him, were gone, and then he said: oh birds, why are you worrying each other? — One of the birds replied: oh human being, this bird said it was going to eat both eyes, I said, we will eat one eye each of us — If that is the matter, you shall insert both eyes into his face and show me what it looks like — Thus he spoke and added: then I will tell you — Then the birds inserted the eyes. Thereupon they rose and flew away. And the king said: I don't wish to stay at so fatal a place — and he went to stay at another place.

Later on he came to a certain town and while he was standing looking into the shop of a very rich merchant, a brahman came to buy clarified butter from this merchant. Then the brahman gave back the packing(?) which was wrapped round the butter with the words: take back this packing — But the merchant said: what a greedy brahman, — and displaying his wealth in the shop, he had everything watched(?) Then the brahman stole everything and carried it away<sup>1</sup>.

On hearing of these happenings he<sup>2</sup> went to still another place. At this time a horse had a foal and a dog had puppies. Then they placed the young ones of the dogs near the horse, and the young one of the horse near the dog and brought them up in this way, thinking that their dog had born a horse. After conquering each of such perverse and lawless

countries and each of these immoral and foolish kings. Vikramāditya went to another country, and travelling from land to land he kept an eye upon the kings. Having witnessed these and other happenings he returned to his kingdom. —

— You may not ascend the throne of King Vikramāditya, who possessed such excess of heroism, who feared no dangers, whom no king whatever was able to conquer. — After these words one of the statuettes flew away.

### 30. Story of the Twenty-ninth Statuette A Parrot and a Cat restrain a King from Infidelity

Again a statuette spoke. Oh King Bhojadeva, the king of a certain town was versed in the sixty-four arts of love. Such a king had a very zealous servant, a merchant. This 66<sup>a</sup> merchant had two daughters, his favourite daughter he gave away at a wealthy place, the daughter who was not his favourite, he gave away at a poor place. As matters stood thus, the merchant's wife had developed into a beautiful woman, and a violent ardour of love arose in the king's heart. He sent (the merchant) on a very difficult mission, to procure (certain things). He sent him out with instructions to bring him the priceless five jewels, the seven jewels, and the nine jewels. Obeying the king's order, the merchant went to foreign countries.

Now the king got hold of a go between and went to the merchant's wife. At that time there were a parrot and a cat that had been brought up by her husband. And the cat said: Oh friend, in our house there is no master, a thief has come. — To this the parrot replied by reciting a verse: "Ho! a thief has come into our house. Oh 'stupid cat, it is King Nanda, not a thief'. — As they said this and the merchant's wife heard them arguing in this way, the king

Sudakṣa I have now won back my kingdom because you were here. Now choose whatever reward you wish for, he said, and Sudakṣa replied, Oh great king, if a reward is to be given to me, don't allow a lamp to be lit in the houses of others on each day of the light half of the month Kārtika. Most graciously allow a lamp to be lit only in my house — This he begged most humbly of King Padmaketu. Then King Padmaketu proclaimed<sup>1</sup> in the town, at nobody's in nobody's house must a lamp be lit, only he is allowed to light one —

Then Sudakṣa returned home, lit a lamp, and while he thus lived in happiness, the most illustrious supreme deity Lakṣmī descended from heaven, but on seeing no lamps in anybody's house, she was about to return when she noticed that a lamp was lit in Sudakṣa's house, shining brightly. She entered and made golden flowers descend from heaven for him. Then divining that the supreme deity Lakṣmī had made her appearance, he worshipped her in manifold ways. And the supreme deity, felt satisfied, built a golden house and gave him wealth by ten thousands, and he then lived enjoying it in happiness.

About this time Dakṣa came back after roaming about through numerous towns, and on tooling, he became aware that Sudakṣa had become the proprietor of a golden house. Then she that had become the wife of Dakṣa said, Oh husband Sudakṣa, we had made an agreement(?) only for the space of six months. Now six months have passed as we had said — And they exchanged their wives and took them back. Then Dakṣa went away, amid tears, and he was as ill-favoured by luck as he had been before. Having acquired wealth, Sudakṣa continued rendering services to the king. From this time he spent his time making his nights a source of happiness —

the middle of the grounds of this house When this pillar exists no more my life is lost he said — When the queen had related his words to the king he pondered on them Then he struck both pillars with his sword and thus put the ogre to death From the shock of him being an ogre the earth shook

After that Karpavān went to avert misfortune<sup>1</sup> She collected the hairs which had fallen from her head tied them around a leaf from the holy fig tree and sent them floating down the river Having averted sorrow in this way she diverted herself with the king While they now lived without fear of the ogre the king of a certain town who had gone out hunting on his way back picked up something which had been carried along by the river wound round a leaf of the holy fig tree When the king after reaching his town untied it and looked closer at it he was seized with desire at the sight of a mere hair thinking to himself it must be the hair of one who has golden hair<sup>2</sup> it cannot belong to anybody else It is the hair of the queen Karpavān I have heard of in a former existence — Then the minister considered the king's heart has been hit by the arrow of passionate love For any one who can bring this Karpavān to him I will give a golden pumpkin(?) — Then an ogress who was as old as a great cycle of time said Oh lord I can — And the ogress went on board a ship drove it across the ocean with the fury of a heavy gale went to Karpavān and said Oh my lady my daughter! your aunt your grandmother has come — and she took up her abode with the queen The ogress telling herself that she had to think of nothing else always thought of how to question the queen about the king's life

Now one day she questioned the queen but she did not

pay attention, and gave no answer. Again one day the ogress asked the queen; the queen asked the king, and the king said to the queen: Oh queen, my life is in the sword tālapatra. — Thus he spoke. One day after that the ogress asked the queen. And the queen said: Oh aunt, grandmother! the king's life is in the sword tālapatra — As soon as the ogress had been thus informed, she came up in the night in the shape of a crucible with the fire burning, fetched the sword tālapatra and burnt it.

Then at dawn when the queen looked and saw that the king's life was gone, she burst into tears of sorrow and disgust. On hearing the sound of the queen weeping, the ogress asked her for the reason. Then she said: Oh daughter, my lady, what can we do about it? In the course of time all of us must go to the other world — Then the queen felt comforted and put the body of the dead king into oil, and then hearing the voice of the ogress, she went out, and the ogress said to her: Oh daughter, my lady! Let us now make a sea trip to divert ourselves — And they embarked, and while the aged ogress was intent on carrying her across the sea, the queen pushed her from behind, and threw her into the ocean, when they had reached the middle of the sea. The aged woman died.

Then the queen returned and sat alone looking down 69<sup>b</sup> from the tower, moving the king's ring<sup>1</sup>. Then a couch came flying along, made of wood which had been fitted together. And the kotwal said: Oh comrades, this is obviously the ring of the king we have left behind. Surely it is this object which is moving on the hand of a woman who is looking down from such-and-such a tower. Let us go and take a nearer view of it — With these words they landed with the couch at this place. Then they went up into the

elements came forth from this sphere and the sphere of Agni radiated light Vikramaditya approached and stood looking at it At this moment Varuna the king of the nagas said Oh Vikramaditya I know that you have come to infatuate my daughter On earth it was the son of Indra in heaven King Jayanta that came to infatuate her But why? if you can take her with you! — At these words Vikramaditya called all the gods to witnesses flew up into the air seized hold of the daughter of Varuna the king of the nagas and carried her with him

Then Vikramaditya went up to the surface of the earth and gave her to Jayanta the son of Indra as his wife Distributing welfare in the form of gifts and in other ways letting musical instruments be sounded making crowds of apsaras descend and perform dances making bands of gandharvas sing songs making it rain with every kind of sweet smelling flowers he gave the daughter of Varuna the king of the nagas to Jayanta the son of Indra as his wife And the daughter of Varuna and Jayanta lived in prosperity enjoying their happiness After that Jayanta 70<sup>b</sup> protected the world and everything in it and then Jayanta the son of Indra went to heaven taking with him King Vikramaditya —

— This the statuette told King Bhojadeva and concluded Oh king Bhojadeva how will you succeed in an affair where a son like Jayanta did not succeed — After these words the throne flew away

Here end the stories of the thirty two statuettes



mentioned story of Vīḍusaka (note 181<sup>1</sup>) and in the *Śimhāsanaḍṛ* trisatīkā where the story of Kamlaker in LE SCALLIER I p 215 ff shows some likeness to our text Kamlaker (i e Kamlakara) has fallen in love with a princess and in order to obtain her he asks Bēkermadjid (i e Vīkramāditya) to kill as his substitute a demon ou mauvais génie, who is devouring the townspeople one after another Bēkermadjid kills the demon and gets the princess whom he hands over to Kamlaker The corresponding story in EDGERTON'S edition (No IV) differs considerably cf also No VI

— <sup>1</sup>In the story No VI in EDGERTON'S edition (cf foregoing note) each house in a town must in its turn give a man as food to a raksasa in DAY p 70 of a rākṣaṣī every day gets a man for its food Cf also below in the story of the twenty third statuette

— <sup>1</sup>byā if correct must have the same meaning as *pa*  
p 18a lit owner of the house

— <sup>2</sup>dhamde 2 is unknown

p 18b <sup>1</sup>The missing words may be *tri puruṣa jaya nayo dhakam dhayava*

p 187 <sup>1</sup>What now follows in the text is really nothing but the foregoing passage from *raṇṇa vanṇa dhāraṇa* in 382a told once more I have therefore omitted it above and give the translation here

At this juncture the princess said the man I had secretly brought here that I might make him my husband said when after a lapse of four eight days he saw that my face was not bright Oh princess what sort of misfortune has befallen you? Your face is not bright To this question I replied well to day a king from another country than that of my father will come to receive tribute Unless it be given him he will make war he has said Therefore my face is not bright — So I told him and then he said if that is the case tell your father that he need not be afraid I will exert myself as much as is necessary You must bring about a meeting with your father — Then she sent another messenger Oh great king a noble man has come with intent to see you This time the king replied well bring him to me — and they brought Vīkramāditya into his presence and a confidential conversation ensued

p 188 cf BLOOMFIELD *Pāṇinīya* addit note 3 p 18a proclamation or advertising is regularly done by beat of drum

— <sup>2</sup>better *gayākāra* than the *gayā* of the text

p 190 <sup>1</sup>will be a yak tail dipped into water from the Gaṅgā

p. 192. <sup>1</sup>The word means "possessing many flowers" and is, properly speaking, not the name of the flower itself, but of the flowering tree, or, as here, of its personification. \**ksuma* must be a corruption.

— <sup>1</sup>*Indraya* seems to be the subject. On *yā* denoting the subject cf p. 8 of the introduction to my *Victrakarnikāvadhāno ddhṛta* (London 1931).

— <sup>1</sup>The *rīksas* smells the man also *Day* p. 72 f., a motif well known from western fairy tales, which, however, seems to be but rarely found in Indian fiction.

p. 193. <sup>1</sup>of course it is only the prince who remember her

p. 194. <sup>1</sup>cf note 183<sup>1</sup>

p. 195. <sup>1</sup>This must be the meaning but I cannot explain *sāpuris*.

— <sup>1</sup>The literal meaning of this expression seems to be "to inspect the road (to see, whether it is free from obstacles)".

p. 197. <sup>1</sup>in this way transforming her into a flowering tree

— <sup>1</sup>perhaps the rest of his words are wanting

— <sup>1</sup>According to *Ṭaṇ* p. 150 ff. a similar story, barring the frame story, is found in the *Vikramodaya* (No. 15), in a Tamil *kathācintāmaṇi*, and in Boucher's *Lettres édificantes et curieuses* (Paris 1781). In the *kathā* the boy is killed in the same way as in our text, but in *Vikr.* and Boucher he is killed out of jealousy of the elder wife who is more respected since she has a son. In *Vikr.* the case is decided by a parrot. — A similar story, too, in the Persian *Moonshee* (II p. 6), here the woman accuses the wife of a neighbour.

— <sup>1</sup>It is not clear, to which case he is alluding.

— <sup>1</sup>The meaning of *hāya*<sup>1</sup> is mostly "to say, in order to instruct or advise".

p. 198. <sup>1</sup>lit. 'he look in his shop'. It is an oriental shop, where most of the goods are displayed outside.

— <sup>1</sup>The text as it stands, is not intelligible, but the correction *deanm* is not very satisfactory since *laya* suggests a transitive verb. Perhaps *thenam laya*? cf. next note.

— <sup>1</sup>The meaning given in the *Dict.* for II<sup>1</sup> 60b8 is caused by the parallel passage in II<sup>1</sup> 113b1 and the Sanskrit text which have *buṇa* and *pra sa*. But the context differs, II<sup>1</sup> has *bahmanin niacā thyanāva thamam lamkha kal ianam*, much like this.

— <sup>1</sup>*mocāyalapāva* is unintelligible, perhaps *mocā lepalapāva*? but this would be synonymous with *cikanam tūyākava*.

p. 199. <sup>1</sup> The meaning is uncertain Is *pāl* = *pad* Diet ? *jugām* will be = *jugānam* "even though"

— <sup>2</sup> cf note 162<sup>2</sup>

p. 200. <sup>1</sup> This passage offers many difficulties No doubt she refers to ordeals *ile* is unknown, *wale* or *bale* is found in Vai with the meaning "to mix", *phat* may be an error for *phal*, *ghat* might be a corruption of *ghṛta* — On ordeals see Kathās VIII p 195 n<sup>2</sup> and KEITH in HASTING'S *Encyclopædia of Religion and Ethics*

p. 201. <sup>1</sup> The beginning has no connection whatever with the following story It looks as if an original story has later been replaced by that of the gardener — I give the passage omitted in the translation The king of this town was Ratnaketu, the name of his wife was Madanivati Being grieved in their hearts as they had no son, they asked the sages and paid homage to Mahadeva But in spite of it there was no son One day —

— <sup>2</sup> gardener in Hi is *maḥ*, but nevertheless this meaning seems more appropriate than that given in the Dict

p. 203 <sup>1</sup> It must be born in mind in this and other cases, that *nvāga* may be an error for *haya*

— <sup>2</sup> cf note 181<sup>2</sup>

— <sup>3</sup> i e 'said to himself' as frequently

p. 204 <sup>1</sup> i e 'stuck on the trident' *caya*<sup>2</sup> does not mean 'to wash' in general, but "to wash by rubbing"

— <sup>2</sup> i e Vikramāditya

— <sup>3</sup> cf note 316<sup>2</sup>

p. 205 <sup>1</sup> Here *nake* and *tu omike* are used as nouns

— <sup>2</sup> The text should perhaps more probably be restored thus *khanyāva rayake atī man<sup>2</sup> van* 'on seeing her he was smitten with love for her and

— <sup>3</sup> A similar substitution of a king's own wife, but from other motives and effected by herself in Kathār, I p 248 ff (story 87)

p. 207. <sup>1</sup> A similar passage below p 268 The meaning of *māravidyā* and of *buddhān chuya* is not certain

— <sup>2</sup> lit "saying there is no order" A subjective reason or intention is usually expressed by means of *dhakam*, *dhakara*

— <sup>3</sup> *m*

— <sup>4</sup> cf the story of *Varavara* (see e g the 4th story of the *Vetāla*)

p. 208. <sup>1</sup> cf above in the story of the 3d statuette p 184

— <sup>2</sup> lit 'were dead'

p 210 'Here, as in the story of the 3d statuette, Vikramakesarin undertakes a task on his father's behalf at the queen's request — In I 1111 p 29 (3d story) a queen wants a sree to match the "glittering saree" of a rikasa, cf note 151'

— 'The passage above p 25 17 *thana sum desi paradehi laasā* suggests the correction *talasī* for *talahma*

p. 211 'lit "house"

— 'lit "in four directions", cf note 183'

— 'cf note 151'

p 212 'I have not found this word anywhere else, it seems to be a sort of wishing tree cf *manahpatana* below p 219

p. 212 'cf note 175'

p. 214 'The same story is found in the *Smith's* as the third story both in I 1111111's translation and in I 1111111's edition. The jewels grant gold an army food and ornaments, the brahman wishes for gold his wife for food. In the end the king gives all four jewels to the brahman — A similar story is found in ROST's I p 221 ff. Here the vizir asks his four sons and the king then bestows on each of them the gift they had recommended their father to choose.

p. 214. lit "if I accept"

'*jiu* is modern

I r *chi jun* we

I shall accept after consulting "

*pant* but *chi plin* may be an error

p 217 <sup>2</sup>spelt *thayā* 2s in the MS

— <sup>1</sup>lit catching

— <sup>4</sup>This may refer to a curious manner of divorce among the Newārs mentioned by Sylvain Lévi *Le Népal* I p 250 'si elle (i.e. a married woman) veut quitter son mari elle n'a qu'à mettre sur le lit deux noix de betel elle peut dès lors s'en aller tranquillement A Newār girl is married to a betel fruit in her childhood

p 218 <sup>1</sup>i.e. 'as the gambler had done before

— <sup>2</sup>Meanwhile the gambler has tacitly slipped out of the story

p 219 <sup>1</sup>This story corresponds to the third story in LESCALLIER (I c p 199 ff) and to the second in Kāthār (I c p 118 ff story 13), but both differ widely the girl dies and the question is settled by observing the behaviour of the claimants Incidentally the story in Kāthār is almost the same as the well known story in the Vetālap (EMENEAU I c p 50 ff)

— <sup>2</sup>Betel plays an important role in the marriage ceremonies in India cf Kāthīs VIII p 276 ff

— <sup>3</sup>it is *lakṣā* in the Diet not *lakṣa* the existence of which however it proved by HP 99 *lakṣa* lo rice field

p 220 This passage seems to contain the argument but unfortunately I cannot explain *sirangati*

— <sup>2</sup>lit is to be made to shine

— <sup>3</sup>*phal* is an interesting form for *pahal* (> *ī ahāl* > *ī hal*)

— <sup>4</sup>= LESCALLIER I c p 191 ff and Kāthār I c p 116 ff (story 15) In LESCALLIER the queen decides that the wife belongs to the head but in Kāthār to the body and here the reason why is given the bridegroom gives the right hand to the bride (*pāni grāhāt*) and the hand forms part of the body — On the changing of heads cf ZACH p 119 ff and Kāthīs I p 276 ff The story too is found in the Tuti Nāmh (ROSE II p 169 ff) and in the Vetālap (Emeneau I c p 58 ff) in both the wife belongs to the head

p 221 <sup>1</sup>The other variants of the story say that the kings and the ministers' heads were severed from their bodies

— <sup>2</sup>Here *m m* (cf Diet sub *nuom*) has the meaning of

Greek *μεν δε*

— <sup>3</sup>= LESCALLIER I c p 203 ff Kāthār I c p 120 ff (story 17c) and JALG I c p 231 ff In the first two there are four friends not artists in the third four shepherd boys I Tuti Nāmh (ROSE I p 151 ff) the girl is ultimately embodied in a tree A curious

solution is found in a Singhalese story (BRUCE, *Kleinere Schriften* III p 232 f) the girl belongs to the owner of the log of wood she is carved from!

p 222 <sup>1</sup>On the meaning of the term *gubāhā* see SYLVAIN I LVI Le Nepal I p 210

— <sup>2</sup>The text seems corrupt *mijyā* may mean 'work of a man' Can *ni thu* be a corruption of *ni hma*?

— <sup>3</sup>The meaning of *sacake* is doubtful, it cannot be = *sacake* in the Diet

p 223 <sup>1</sup>*susarakum* 71?

— <sup>2</sup>as a matter of fact he vivified her!

— <sup>3</sup>In passing I may call attention to the fact that a similar story is found in Swahili cf *Zeitschrift für Eingeborenen Sprachen* XIII p 1 ff

— <sup>4</sup>This story is found neither in LESCALIER nor Kathir The remaining stories there (LESCALIER I c p 188 ff and Kathir I c p 122 ff story 157) are quite different

— <sup>5</sup>Perhaps the text has run thus [*bicitr koth is*] *thyane chotam* he sent him to dwell in a beautiful room cf p 111 27 *kothā bigaya thyane chotam* he gave him a room and sent him to dwell in it

p 224 <sup>1</sup>i.e. when you speak thus — Seven existences as punishment or reward see ZACHARIAE p 33 ff

— <sup>2</sup>Probably *sayana* has been omitted [stabbed himself] and

p 225 On Bhūts cf Kathās I p 206 and CROOKE I p 234 They are the spirits of men who have met with a violent death

p 226 <sup>1</sup>This is one of the few stories from our text which is found in the *Simhāsanadv* (see EDGERTON p 153 ff text and p 167 ff translation) Our text tallies best with the Jain recension (I c p 158 and 173) here the prince who has lost his kingdom is about to build his funeral pyre The corresponding story in LESCALIER (No 21 II p 86 ff) is more like the southern recension

— <sup>2</sup>This passage is unintelligible Can *pi kha lakhuya thiyas* mean at a place of a fourfold cross roads? The rest is quite confused

p 227 On magical articles see Kathās I p 25 ff and the story I c p 29 (vessel stick shoes) Four magical articles are found in a story in Kathir (I p 168) sandals (fly through the air) a pot (gives food) a vessel (gives gold) a stick (conquers enemies)

— <sup>3</sup>cf note 211

p 228 <sup>1</sup>A similar story in *Simhāsanadv* (EDGERTON text p 137 ff

translation p 150 ff story 17 and LESCALLIER II p 57 ff story 18) Here a rival king wants to outdo Vīkramāditya in generosity he undertakes to propitiate the yoginis by throwing himself every day into the holy fire or into a pot of boiling oil The yoginis resurrect him and give him great riches which help him to display great munificence On hearing about it Vīkramāditya rescues him

— <sup>2</sup> *java* is no doubt means pumpkin but this meaning seems quite impossible here I have therefore taken it to be the term for a kind of cauldron In the various recensions of the *Sunhas* we find a sacrificial fire a sacrificial fire place or a pot with boiling oil

p 229 <sup>1</sup> *jir* for *jir* ci?

— <sup>2</sup> *mas* is = *mams* in the Dict

— <sup>3</sup> perhaps it would be better to read *cāyātā* and to translate greatly astonished

— <sup>4</sup> The frame story recalls a story in the *Sukasaptati* (p 73 story 42 = *Varāṇsi* version 52, p 132 ff) jewels have been embezzled and a shrewd girl exposes the culprit but in quite a different way In the *Tuti Nameh* (ROSEN I p 243 ff) three wanderers have stolen a jewel a farmer is bringing to the king A princess detects the culprits by telling a story similar to that in our text

— <sup>5</sup> cf note 163

p 230 lit knowing it only in his mind

— <sup>2</sup> A similar tale is found besides in the *Tuti Nameh* (see above) in *Kathārs* VII p 5 ff (cf also Appendix p 199—204) in *Kathār* I p 233 f and in the *Vetālap* (story 10 in most of the versions) But in all these versions the girl herself has given the promise in the *Vetālap* to a friend of her fiancée in *Kathār* and *Tuti Nameh* to a gardener for having taken flowers from his garden without his permission In *Kathār* and *Vetālap* she comes across a robber and a *rīkṣasa* in *Tuti Nameh* a robber and a wolf

— <sup>3</sup> *bhucṛtsakhī* is unintelligible

p 231 <sup>1</sup> *mṛyī* prhps error for *māyā*

— <sup>2</sup> cf BLOOMFIELD *Pāṇinīyī* p 183 addit note 1 on the promise to return

p 231 <sup>3</sup> Here she does not as distinct from the other versions keep her promise to the robber cf introd p 5

— <sup>4</sup> In *Tuti Nameh* the wanderers scoff at the four persons of the princess story and thus betray their guilt

p 233. Is *ta hūn* to be connected with *tal hma* (see *tal* Dict)

p 233 <sup>1</sup> cf note 21a<sup>2</sup>

p 234 <sup>1</sup> cf note 181<sup>2</sup>

— <sup>1</sup> It has been forgotten that this is the statement of the male sparrow

p 236 <sup>1</sup> *busyam* is no doubt an error, on the whole it is doubtful if *buya* (Dict) exists at all — For the phrase of Tibetan *pus mo (sa la) dzugs pa* to kneel down, lit “to set the knee (to the ground) Tib *dzugs pa* is etymologically = Ne *cuya*

— <sup>1</sup> The wilful girl seems to have thrown herself face down ward on the ground

p 237 lit make evident

— <sup>1</sup> On the solving of difficult tasks see Kathās V p 6a — In a story in the Kathār (lit p 2a9 ff) among others the following questions are asked What is the spice of everything? Answer salt Which is the most grateful and which the most ungrateful being? Answer a dog and a son in law — See also below in the story of the 25 statuette and note p 301<sup>1</sup>

p 238 The meaning of *mal* is not clear unless it is an error for *mas*

p 239 <sup>1</sup> On the impossibilities *mohf* cf Kathās III p 250 proving a thing to be impossible by comparing it to another thing the impossibility of which is quite obvious (cf also V p 64—66)

— <sup>1</sup> The narrative is some what obscure

p 240 No doubt a corruption of Manomohini

— <sup>1</sup> Most likely [si] *salam*

— <sup>1</sup> *khu kha* cf German Raubergeschichte But it may be an error for *makhu kha*

p 242 as a token of submission cf also above p 226

— <sup>1</sup> as a matter of fact she is wearing male attire, though inconsistently she is addressed above as a woman

— <sup>1</sup> i e Manamohini The prince is not aware of what has really happened cf below

— <sup>1</sup> The text is perhaps to be restored thus *ji ti gāva bi syam iayā* I dressed myself and ran away

p 243 <sup>1</sup> cf Arabian Nights I p 213 ff (xxii night) a Jinniyah and an Ifrit are disputing whether Badr al Din Hasan or the daughter of the Wazir of Cairo is the most beautiful They agree upon carrying Badr al Din to Cairo to compare him with the damsel The remainder of the story is quite different

— <sup>1</sup> In the MS The word (*Sa dikpala*) is spelt *dipāl*

— <sup>1</sup> *manī* will here have the meaning of *manik*



p 243 <sup>4</sup>As we find *pya gñ di jāsam* below it is possible that *piva* is an error for *pi gñ* or *pi ju*

— <sup>5</sup>cf note 217

— <sup>6</sup>prhps *ma* has been omitted See below

p 244 <sup>1</sup>lit the maidens *pani* not infrequently has the meaning and the companion(s)

p 245 <sup>1</sup>lit bring it *hu a* has often the meaning give it me out with it

— <sup>2</sup>not her real mother as will be seen below

p 247 *amṛita* restores life cf *kāthās* I p 98 and II p 150

— <sup>3</sup>cf *hwo hl iga* and *tok hlaga* Dict

— <sup>4</sup>Mostly *thawo* refers to the subject

— <sup>5</sup>As a matter of fact he has brought only the princess and her properly but the plural in *pani* can be used of persons only

p 248 For Stories of the generosity and self sacrifice of *Vikra māditya* see e g in Smith's (EDGERTON story V, cf also story V)

— <sup>1</sup>lit making it follow if not *lācak wa* having caused him to accept it

p 249 A similar story in *kāthā* I p 139 ff The four daughters in law of a very avaricious man fly on the hollow stem of a tree to the isle of gold On learning of it the man secretly flies with them but on the way back the stem weighed down by the gold the man has taken with him falls into the sea and the man is drowned

— <sup>2</sup>cf BLOOMFIELD *Pārsavantha* p 57 note 27 An amorphous crystal (*āk isasphaṭikā*) is mentioned here

— <sup>3</sup>it is *Uṇṇam*

p 250 <sup>1</sup>lit where having taken do you bring it

— <sup>2</sup>the women

— <sup>3</sup>prhps better *napa lū va tolenam* while they were gone to meet

p 251 <sup>1</sup>A king as will be seen from the following Subhūt is his guru

— <sup>2</sup>cf *kāthās* III p 29 for intimacy in a former birth quickly knits friendship

— <sup>3</sup>On kindly (moslem) feeling towards namesakes see Arabian Nights VI p 13 note

p 253 The usual punishment for faithless women cf *kāthās* II p 88 n<sup>1</sup> and G A GRIERSON in the foreword to II (p vi) According to GRIERSON the custom still prevails in India — Stories of noses cut off are very common in Indian fiction the best known

is that in the second book of the *Hitopadesa* cf also *Kathās V* p 123 ff Two variants are found in the *Suvābhūttarikāhā*, see HERTEL in "Festschrift für F. Windisch" p 138—52 In the main points the story in *Kathār I* p 139 ff (story 47) bears great resemblance to the present story

p. 254. <sup>1</sup> *ku* may be the modern form for *kale*, cf WRIGHT, History of Nepal p 296 More to the point is *khora cha pu* "a knife" in the parallel story in II<sup>2</sup> (63b1)

p. 255. <sup>1</sup> This name is not found in the story, it would seem to suggest that Bituvā is to be understood as *Vikramāditya*

— <sup>2</sup> *bicarik* will be a corruption of *Sr vicārin*

— <sup>3</sup> *lit* "the stone on which the offering is placed (*thā*) or 'to be placed (*thya*)"

p. 256. <sup>1</sup> The text is not clear, it may be corrupt

— <sup>2</sup> The form *mahapratāpt* = *Sr \*pin* is, properly speaking, incorrect It may be formed after the analogy of the numerous adjectives in *in*

— <sup>3</sup> *majū hma* is not found elsewhere, in *Pahrī* "wife is *majū*" see LANG SURV III 1 list of words

— <sup>4</sup> *li baya* literally means 'to leap back' The translation is doubtful

p 257. <sup>1</sup> cf note 22<sup>1</sup>

p. 258 <sup>1</sup> cf the 9th story of the *Sukasaptati* (p 22) *Vikramārka's* wife faints when her husband beats her with a flower The minister laughs and explains his laughter by saying that she did not faint when the groom beat her

— <sup>2</sup> A somewhat similar story, the hero of which is also *Vikramāditya* in *Kathār II* p 137 ff

p 259. <sup>1</sup> Here *Subhant* must be = *Subhāvati*, which is found below p 262

p 260 <sup>1</sup> In *Kathār I c* the *yogi* takes out of his mouth a drum filled with ashes, out of which he draws forth a woman She, in the same way, produces a man — Somewhat different in *Kathās V* p 121 and p 151 (also *Arab Nights I* p 10 ff) a water spirit (p 121) or a snake god (p 151) takes out of his mouth a wife and a couch, and then he is betrayed by her while sleeping, he awakes and punishes his wife and her lover

p 261. <sup>1</sup> As a matter of fact, he is not hidden till later on

— <sup>2</sup> Cf BLOOMFIELD, I c. p 13—15, where he relates instances of "souls held in relation to one another by the tie of love or hatred, thru a succession of various births"

p 261 <sup>1</sup> cf *Hi kholna to open to untie to lay bare* The literal meaning of the phrase will be *to unravel the doubt or the uncertainty concerning someone*

p 262 <sup>1</sup> Apparently in the character of a night watchman

p 263. <sup>1</sup> will be = *Sukṣamṇivati*

— <sup>2</sup> lit hurt or wounded

— <sup>3</sup> *thvaten i ūsanakava* is unintelligible Perhaps it might be corrected to *thva i saṇakava* having made him eat this poison and inserted after *kotai al* in the foregoing line cf below p 106 19 *es layat a nakata esan dindita*

— <sup>4</sup> to be read *deham?* or is *devam* = *devane* outside?

— <sup>5</sup> The meaning of *jah dhap* given in the Dict is out of the question It must be a weapon The translation gun may seem somewhat daring but guns have been known for centuries in India

p 264 <sup>1</sup> This story is an example of the Magical Conflict *Motif* see Kathās III p 203—204 n<sup>1</sup> and Clouston I p 414 ff with examples from various sources all of which are different from the present story

— <sup>2</sup> I have come to learn a mantra or words to that effect

p 266 <sup>1</sup> *pacim* if correct is a later form for *pacim pacim* cf *lulān lulim ilān ilām kulim kulim* This confusion of the final nasals is due to the fact that in the later language vowel + nasal at the end of a word has become a nasalized vowel so that the different nasals are not distinguished in the pronunciation

— <sup>2</sup> A similar bed in *Tuti Nameli* cf Clouston II p 29, a bedstead slightly fixed over a well

p 267 On the "External Soul *Motif*" see Kathās I p 129 ff The instances in our text fall under the first heading The life of a person is dependent on some external object The soul in a neck piece occurs too in *THESE* No 20 and 21

p 268 <sup>1</sup> A similar story is found in the *Dravidian Nights Entertainments* (cited by Clouston I p 244 ff) a prince and his minister are on their way home with their newly married wives During the night the minister hears birds foretell three dangers to the prince He saves him The prince is killed by his wife for a reason similar to that in our story She blames the minister who defends himself successfully He puts the dead body into a box His wife who has prostituted herself revives him — Cf Kathās III p 30 ff a story with a similar *motif* and VIII p 272 on the Faithful Servant *Motif*

- p. 268. <sup>1</sup> cf note 207<sup>1</sup>
- p. 269. <sup>1</sup> most likely an error  
— <sup>2</sup> cf note 169<sup>1</sup>
- p. 272. <sup>1</sup> sic! but that is not what has really happened  
— <sup>2</sup> In the Diet sub *mat* 16<sup>a</sup> 6 is to be corrected to 48<sup>b</sup> 11.
- p. 273. <sup>1</sup> cf note 181<sup>1</sup>, but here it is an animal which talks
- p. 274. <sup>1</sup> *khava* after 1st form as p 82 19 lit "he is dead, it is true".  
— <sup>2</sup> Something like " " will carry to Durgā and beg her to restore it to life — Having said so and " " should be supplied  
— <sup>3</sup> i e Durgā cf p 151 18, where Parameśvara is likewise sud of a female deity
- p. 277. <sup>1</sup> must be the name of the minister's son  
— <sup>2</sup> *thikay jaya* may be = Diet, but it may be derived from *thi thik* "correct, reasonable" and translated "to use or invest (in a reasonable way)"  
— <sup>3</sup> cf BLOOMFIELD, l c p 120 a father-in law gives a pañcaka of rice to each of his daughters-in-law, to best them One of them sows it and makes it multiply  
— <sup>4</sup> The meaning of these money-transactions is not clear to me Can *kale* mean 'to change' ? Below she has gold changed back into cash  
— <sup>5</sup> The name means "evil minded", perhaps it is no name at all
- p. 278. <sup>1</sup> *cha hmasyakem* stands for *\*sayākem*
- p. 279. <sup>1</sup> If *dhalaṃ* after *Jñanabatin* is to be kept, there must be a gap in the text  
— <sup>2</sup> The passage is unintelligible The meaning must be that she arranges her dress in such a way as to conceal that she is a woman
- p. 280. <sup>1</sup> cf below in the story of the twenty fourth statuette Another way of finding a person wanted is used in the first story (p 172 f)
- p. 281. <sup>1</sup> not to be taken literally, it is the usual way of addressing an aged woman  
— <sup>2</sup> cf the last part of the story of Seventeen Bāṇ in FRIEDL.
- p. 282. <sup>1</sup> On "women whose love is scorned" see Kathās II p 120 ff note, III p 109 f, IV p 104 ff See also BLOOMFIELD in the Transactions of the American Philol Assoc IV p 141—176 on "Potiphar's wife in Indian fiction", with many examples, espec from Jaina sources, of which the story of prince Sanatkumāra from the Samarādityakṣepa most resembles the present story The same motif

is found in the introductory story to the book of Sindibād cf Kathās V p 259 and the Arabian Nights p 127 f I have not seen Clouston The book of Sindibād

p 283 <sup>1</sup>to conform to her demand

— <sup>2</sup>*bal adhikār* no doubt a corruption of *balakura*

— <sup>3</sup>The Overhearing motif cf note 310<sup>1</sup>

p 284 <sup>1</sup>cf Kathikosa (Tawney p 4 and note) a king is chosen in the following way An elephant with a pitcher of water fastened to its temple is driven about and when it finds the chosen man it empties the pitcher over his head — See also Kathās V p 17a note on choosing a king by divine will and p 155 text

— <sup>2</sup>This passage is somewhat doubtful *ḡḡnā* no doubt means made from but *ḡḡḡ* (or better *bahol*) is shoulder But as the passage does not make sense in this way *vahol* is perhaps an error for *vaha* (*uoha*) silver

— <sup>3</sup>or the potter had four wives(?)

p 285 <sup>1</sup>*pot sulenam* I don't understand

— <sup>2</sup>cf the story of the 3rd statuette p 181

— <sup>3</sup>perhaps a watch tower

— <sup>4</sup>accord to Monier Williams god through religious actions

p 286 <sup>1</sup>lit making eat

— <sup>2</sup>*ya* denoting the subject cf note 192

p 287 <sup>1</sup>*dhikhye* with the modern ending *e* for *as* cf HP 82 26b  
*uttaradhise* = *Sa uttarasyām*

— <sup>2</sup>What follows is an example of the entrapped suitor motif See Kathās I p 42 ff Here two main types are distinguished Two examples are found in the Kathās (I p 34 ff and II p 289) one in the Kathir (I p 41 ff) In the Arabian Nights (VI p 172 ff in the story of Sindibād) a lady entraps her five suitors in order to save her brother who has been falsely accused she causes them to take off their clothes and turbans and to put on cassocks of different colours In our story the treatment of the suitors is the same as in the above stories but the motive — to get in contact with the object of her love — is quite different and conveys the impression of being less original Moreover there seems to be no appropriate reason for treating the visitors in this way as is the case in the other stories

p 289 <sup>1</sup>doubtful *ḡḡ siya makha* I shall die (if J is implied) might be expected

p 290 <sup>1</sup>*ḡḡathulas* is not found elsewhere most likely it is a corruption of *ḡḡḡ* Kathās

p 297 <sup>1</sup> A corruption of Jambudvīpa?

— <sup>2</sup> *laya* as verb intrans means to come by chance unawares

p 298 <sup>1</sup> *nirgati* is not found in the dictionaries According to *pw* *gati* may mean Möglichkeit zu handeln Glück

p 299 <sup>1</sup> *prhps* as he was well informed

— <sup>2</sup> The passage is unintelligible

p 300 <sup>1</sup> For the form *juvas?* cf *Vicitrakarnikavadhanoddhṛta* introd p 11

— <sup>2</sup> In Kathār I story 213 occurs the question What is the germ of everything? Answer water

p 301 <sup>1</sup> A similar problem is found in the *Sukasṛptatī* (p 18 ff)

— On tasks and riddles of this kind see ZACH p 55 ff and 103 ff

— See also note 237

— <sup>2</sup> lit these hores — this is the young one this is the mother — to make known

p 302 lit top and roof

— <sup>2</sup> This must be the meaning of *du phu ya* here cf *phvaya*

— <sup>3</sup> The translation is not quite satisfactory

— <sup>4</sup> On the laugh motif cf Kathās I 46 n<sup>2</sup> and especially VII p 253 ff There are no parallels to the present story, but it clearly belongs to the first of the types mentioned those which clearly show their nature but not the reason which prompted them — Cf also the story of the third statuette (p 181)

p 303 More correctly as his grandfather had been before him

p 304 This story is found in the *Samhas* where it forms the sixth and seventh section of the frame story in EDGERTON'S edition In the translation of ESCALLIER it is the first story (I p 65 ff) but here the prince only goes mad and is cured when another person relates the occurrences in the wood — The story is found too in Kathās (I p 49 f and 53 f) as two separate stories linked together by the personalities of Vararuci and the prince Here as in ESCALLIER the prince utters no sound A variant of the second part is cited by BENTLEY Partschatantra I p 208 from the *Kārmavṛtaka* Here it is an old wood cutter who becomes mad and is always repeating a sentence the bear had uttered on falling down He is cured by a Rishi explaining it (no curse!) — See also ZACH p 116 ff and 131 f

— <sup>2</sup> *con kothis* is perhaps to be cancelled and the passage to be translated "You shall paint the king and the queen" As a matter of fact he paints them too

p 304 <sup>1</sup> i e as a surname it means "the nine jewels

— <sup>1</sup> i e Vararuci cf f i Simhas l c

p 306 <sup>1</sup> In the Simhās the word is *sasemira* (in the Jaina recension *visemira*) and it is explained through four slokas, each beginning with one of the said syllables In a similar story in Kathar (II p 239 ff) the word is likewise *visemira* Another mystical word (*aśarata*) in Kathar I p 203 ff — See also the following story — The meaning of the word in Ne would be moon

p 307 <sup>1</sup> Similar verses in the Simhas where that of the Jaina rec (EDGERTON Text p 43) bears a great resemblance to that of our text

— <sup>2</sup> translated according to the meaning the text is corrupt and no doubt incomplete

p 308 <sup>1</sup> Similar stories are not seldom met with cf e g Kathar I p 83 Here a barber kills his master in order to rob him The solution is overheard by Vararuci from a couple of yakṣas A story in Siddhi Kur (Julg p 10—14 and 147—153) bears great resemblance to the present story The solution is given by a human couple living in the top of a tree EGGEING in the Gurupūjakaumudī p 123 gives a variant from the Kathaparakasa of Jagannatha See also ZACHARIE p 130 a story from Maillula (after GRIERSON in Ind Ant 10 369)

— <sup>2</sup> In Kathar and Kathaparakasa *aprasikha* in JULG *aba raschika*

p 309 The verse is obviously corrupt The beginning is unintelligible (the Ne translation would seem to suggest *anyonya* ) *taruch iṣam* must stand for *ch iṣāyam* In Kathar and Kathaparakasa the verse runs thus

anena tava putrasya prasuptasya vanantare |

sikham ākramya padena kha lgena nihatam śirah ||

In Siddhi kur the explanation of the mystical word is a free translation of this verse

p 310 <sup>1</sup> On the Overhearing motif see Kathas II p 107n<sup>1</sup> III p 48 n<sup>1</sup> and p 60—63 note 2 — Cf above p 383

— <sup>2</sup> of the brahmins

p 311 sic<sup>1</sup> a better translation would be wives, as said below p 91

— <sup>2</sup> *khye*

— <sup>3</sup> to keep awake too, or for anxiety? The whole story is told in an abrupt and enigmatic way and is full of absurdities

p. 312. 'The meaning of this passage is very obscure, unfortunately the word *supot* is not found elsewhere

— '1 c Vikramāditya

p. 313. 'The *ra* after the first *aho* is no doubt corrupt Perhaps *aho nu*

p. 314. 'There can be no doubt as to the meaning of the phrase But below the parrot is still alive

p. 315. 'no doubt a corruption of \*vara or \*sena

— 'This beginning has no connection whatever with the following story

— 'As a matter of fact, the dispute arose between Sudakṣa and his wife

p. 316. 'Below \*ketu

— 'On gambling with dice in India cf Kathās II p 231 n<sup>1</sup> The most famous example is Nala, who lost his kingdom in gambling and regained it (cf 1 c IV p 241 f)

— 'This is the original meaning of *phaga*<sup>1</sup>, it is an old derivative of *buga*<sup>1</sup> 'to lose

p. 317. 'The original meaning of *nehal laya* prhps is 'to beat the drum' cf note 188<sup>1</sup>

p. 318. 'This story is really a shorter — and poorer — variant of the story of the twenty fourth statuette Wanting are the resurrection of the tiger, the division of the food and other features The princess finds the three comrades in a more casual manner, and so forth

— 'Probably something is wanting *khatās danava, ratris (thva sva hma hnd vajakāva conam raja jukva) jagati* 'having mounted the couch, three of them were asleep during the night, the king alone Then it will have been told, that the king availed himself of the opportunity for hunting

p. 319. 'The usual questions Who are you from where do you come? etc, and foot washing

— 'The life in a (crystal) pillar is found two, in Day p 78 f — (cf note 267<sup>1</sup>)

p. 320. 'This will be something like the "ring offerings", cf Crook 1 p 161

— 'cf *Suvārnakesari* above p 293 Better than *conaya* would be *con-hmaya*

p. 321. 'cf note 296<sup>1</sup>

p. 322. 'Probably they ask her about the ring



## Newārī Glossary.

NB — A dash after a word (e.g. *hura* —) denotes that it is found in the Dict. The abbreviations are the same as there

*antar*<sup>2</sup> — [Sa *antara* "surely"] 16. 15.\*

*abek jaya*, to be uneasy(?) 17. 10 \*

*āsē* — wait!, be patient! 111 15 \*

*upamkam* — see *du pṛnakē* and note 177<sup>3</sup>

*wālakē* — to cause to search(?) 123. 21.\*

*wop* —, ~ *thanē v t* to raise 149 24.

*kaci(m)gal* — also uproar, disorder 97 23.

*kankārī* [Hi *kankalīn* "witch sorcerer"], a sorcerer, a yogi  
77 20 \*

*kapan-ca* — a plate, coloured like a rain bow (*kapan*) 18 5.\*  
cf note 164<sup>1</sup>

*kabul* — *bhasāva* ~ *yaya* to form an agreement 40. 16

*kale*, mod = *kalas* 123 20

*labu* [Hi *kābū* power, authority] ~ *yāya* to give authorization 136. 15 \*

*kalē* — also to change (money)? 118 2 cf. note 277<sup>4</sup>.

*kāsī* a corpse 113 26 = *sī*

*ku*, mod = *kule* (?) 97 22 cf note 254<sup>1</sup>.

*ku*<sup>3</sup> — also smoke 102 97

*kebalī* [Sa *kevalam only*], ~ *bonē* to take to a solitary place  
47 3

*kwo*<sup>2</sup> — ~ *henakū* to disgrace 29. 29

*khañjar* [Hi.], a dagger 22 21

khakhi a rope (?) 118 14 \*

khayal — also to admit 82 12 cf note 237<sup>1</sup>

khasa<sup>1</sup> — [H khasa from Arab khasa] a kind of fine cotton cloth 119 18 \*

khum — ~ byan coyake to proclaim by beat of drum 40 8

khu to pt of lhu thief 26 26

khwelay — [H khola to open to uncover] ~ va to unravel

bharim ~ to unmask 101 7 cf note 261<sup>2</sup>

gayaga [H gayagāh a string composed of several tassels made of the tail of a kind of ox] 65 2 \*

gal<sup>1</sup> — also stable 24 3

gubihl — see note 222<sup>1</sup>

ghat [S ghat?] ~ va a kind of ordeal 50 2

ghan [H as much as is thrown into a mill at one time] a bit a morsel 80 20

hna — ~ chi dan un ndv beforehand 84 5

hnene ndv before 121 13

hnepa cyaya to do a thing in a preference to another thing 99 24

cyay<sup>2</sup> — see note 204<sup>1</sup>

cyay<sup>2</sup> — see note 236

cokā = cokwo (?) 65 1 \*

cantara [H cantara custom house market place custom house] 120 13 \*

che thul landlady 37 15

che ri — the hindmost or the lower part of a house 48 8

jwo si — here cauldron (?) 74 28 cf note 228<sup>2</sup>

jatj [H ] trouble difficulty 115 8 \*

jat dhap — a weapon (gun?) 100 29 \* cf note 263<sup>5</sup>

jat a girdle 50 6 \*

blharam — [H.] *doubt* 104. 7.\* *see* khwolay

blhurufg — *prhps : a bull roarer* 122 1.\*

brjn hutu, *a wife* (°) 99 b \* *cf* note 256<sup>2</sup>

mal — *see* note 272<sup>2</sup>.

mrnablkām m, *a sort of tree* 60 29 \* *cf.* note 212<sup>1</sup>.

mrnablkām, id 129 23.\*

manu : manik 88 6

map : mapu 75 10.\*

mrh — *prhps* letter 𐎠𐎠𐎠, *a gardener* 51. 6.

mrh m H. *eminent personage, religious superior*, *a sort of high official* 75 26 \* *cf* note 163<sup>1</sup>.

hachuk il ~ taya *to sneeze* 175 25 \* *cf* hī che kal *Dict*

hıyır<sup>1</sup> — *see note* 197<sup>5</sup>

hāthāmjan [H h u t h ā j o r i] *club moss* (*Lycopodium imbricatum*) 130 26 \*

hıya mugıl [S mudgarı] *a club cudgel* 148 29

hıya<sup>2</sup> — *see* ho



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 165 kill a ~ to make a ship  
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